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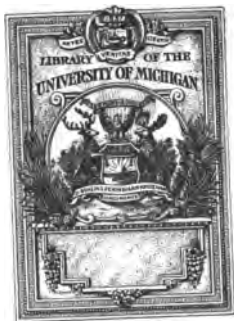
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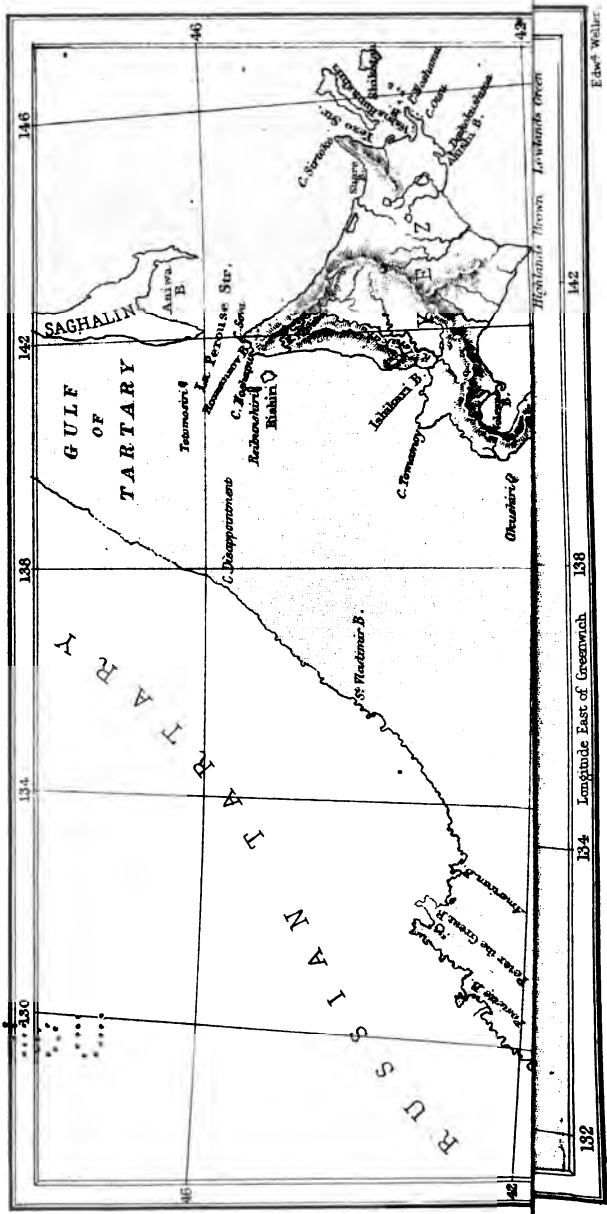
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CHAPTER I.

GEOGRAPHY AND TOPOGRAPHY.

SCARCELY a generation has passed away since the Japanese emerged from their oriental exclusiveness and entered the comity of western nations, with a rapidity unparalleled in ancient or modern history. Previous to the new era of progress, the shores of Japan were jealously guarded against intercourse with foreigners by a warlike feudal oligarchy. Hence our knowledge concerning the land and the people was of a meagre character, and that mostly erroneous, if not wholly imaginary. Since the opening up of the principal seaports to foreign traffic, and the residence of Europeans at the settlements, with privilege to travel in the interior, the curtain of concealment has been raised, so that the country and its inhabitants are now seen in all their natural

features. To observant travellers, scenes of intense interest are everywhere presented to the view which many have faithfully described and illustrated. It is the purport of this unpretending volume, to give a concise account of the past and present condition of the nation from the most authentic sources.

Japan, according to native nomenclature, is derived from *Feih Pun*, which, freely translated, signifies, the "Land of the Rising Sun," and the country took this name from its geographical position at the extreme of Eastern Asia, bounded by the vast expanse of the Pacific Ocean. This term, however, being of ancient Chinese origin, is now altered to Nippon, and also specifically applied to the largest island of the group. The number of islands, islets, and insular rocks, comprised within the limits of Japan proper, exclusive of the Loo Choo Isles, has been computed at 3850. These are situated between latitudes $30^{\circ} 35'$ and $45^{\circ} 30'$ N., longitudes 129° 146° E. ; the principal islands, commencing at the south, are Kiusiu, Sikok, Nippon, and Yezo. They are separated on the west from the continent of Asia, by the Strait of Corea and Sea of Japan ; on the north, from the Island of Saghalien by La Perouse Strait, and are bounded by the Pacific Ocean to the south and east.

Throughout their whole length, from north to south, they are intersected by a mountain chain of comparatively uniform altitude, and in many places peaks rise into the region of perpetual snow. This range divides the water-shed pretty equally to the coasts on all sides ; but the streams are of limited extent, especially for navigation ; at the same time they are numerous, and flow into excellent harbours.

In its geological character this mountain chain is formed chiefly of volcanic rocks, where internal forces find vent, and earthquakes are, in consequence, of frequent occurrence. On Kiusiu, in the department of Fizen, near Nagasaki, there is a volcano with several craters, formed by the sinking of the summit, after a devastating eruption. Satsuma, the southern department of that island, is entirely volcanic, and the soil more or less impregnated with sulphur, while in some places it forms into mounds, which are constantly fuming, or in a state of ignition.

Sikok, the smaller of the four great islands, separated from Kiusiu by the Bungo Channel, is comparatively free from active volcanoes. These progress across the narrow Strait of Simonosaki, which is scarcely a mile wide, and separates the islands of Kiusiu and Nippon. Then stretching

along the mountain chain to the eastward, the forces culminate in the grand volcano of Fusi-yama ("sacred mountain"), situated about the middle of Nippon, and seventy miles to the westward of Yedo—now known as Tôkiô, or "Eastern capital." This volcano is the highest peak in Japan, rising to an elevation of 13,977 feet above the level of the sea, forming a perfect snow-capped cone, which is visible in clear weather within the radius of about a hundred miles. Not only is Fusi-yama the highest, but it is the most active volcano in Japan. The records of its eruptions and their violence, will vie with those of Etna and Vesuvius. One occurred in 1799 A.D., which lasted thirty-four days; the ashes ejected from the crater covering the whole flanks of the mountain, and the streams of water in the vicinity assuming a red hue. Five years afterwards it burst out again with even greater violence, when new craters opened up on all sides, sending forth gigantic flames, accompanied by loud crashes of thunder and blinding lightning. This continued for ten days and nights, with shocks of earthquakes, when at length the lower part burst with a tremendous explosion, devastating the country for a space of thirty leagues, with showers of sand, cinders, and molten lava. The ashes were driven beyond Yedo, seventy



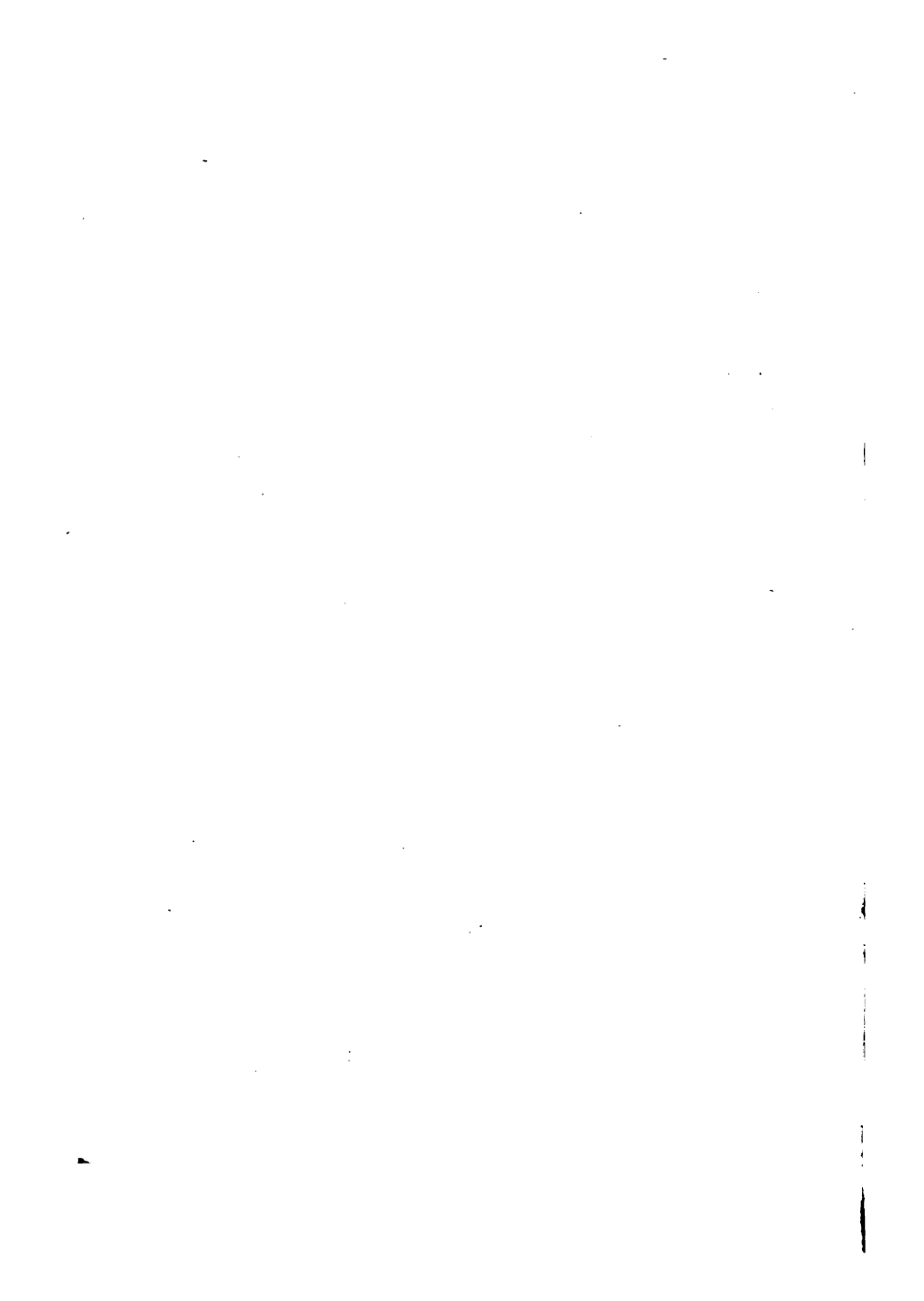
FUSIKAMA : THE HIGHEST MOUNTAIN IN JAPAN.

Page 4.



EHMIDGE CASTLE, KIOTO.

Page 21.



miles distant, where they fell several inches thick. There are many other volcanoes of note, which it is not necessary to enumerate. These will suffice to show that the active volcanoes of Japan, as safety valves for hidden fires, render earthquakes—more or less violent—of daily occurrence.

As already remarked, the rivers of Japan are not remarkable for their volume or length, simply because there is no great extent of country between the water-shed and the sea. Though small, however, they are numerous, and most of them rapid in their course from the mountain springs. The stream of most importance, is the Yodo-gawa, i. e. Yodo-river, which flows from Lake Biwa in the Province of Gokinaii, on a branch of which the ancient capital of Kioto is situated, formerly the residence of the Mikado. Next in rank is the Tenrio-gawa, or “River of the Heavenly Dragon,” which has its source in Simano, and passing through Tootomi disembogues by three mouths into the sea. Next comes the Sumido-gawa, with its sources in the mountainous country between Kootsuke and Musasi, where Yedo or Tôkio is situated. It flows through the latter district, and soon separates into two branches; the western receiving the name of O-gawa falls into the Gulf of Yedo, through the centre of Tokio, which is watered by branches and

canals, the largest being named Nada-gawa. Over one of the canals is the celebrated *Nippon Bas*, or "Bridge of Japan," from whence distances are computed throughout the empire. Over some of the rivers iron bridges have been built, and recently the introduction of short railway lines has necessitated the construction of viaducts.

Lakes in Japan form even a smaller space in the geography of these islands than the rivers. Their number can be counted on the ten fingers ; but the principal one is of picturesque beauty, and worthy of some description. This is Lake Biwah, a sheet of fresh water, about forty miles in length, and averaging ten miles in breadth ; it has received this name from its shape, that of a musical instrument, like a guitar or lute, a favourite with Japanese musicians. As we have stated, it is the source of the Yodo River, on a branch of which the ancient city of Kioto stands, within eight miles of the lake ; there the Mikados and their luxurious courts passed the summer-time. At the east point is the town of Otzu—a third-rate town, though of considerable size—just before entering which, the visitor obtains from a ravine, a beautiful opening view of the lake. Not only are boats plentiful, but steamers now ply to places on the lake, where formerly a foreigner could not penetrate. The hills

on the eastern shore rise grandly from the water to heights varying from 1000 to 3000 feet. Here roads are made equal to any highways in Europe, and frequently running through avenues of old trees, which lend them shade and beauty ; while the lake on one hand, and a charming bit of country on the other, rising gradually to the hills, combine to make a landscape of rare loveliness. The lake is well furnished with fish, which are caught by stakes laid in the form of the letter V, with traps at the end, so arranged that the fish, after getting into the maze of stakes, swim along till finally caged in a small space, where they are easily caught.

If Japan cannot boast of her rivers and lakes, she can proudly point to the never ending variety and beauty of her ocean waters, which, with a thousand arms, entwine the archipelago within their loving embrace, and by their frequent tempestuous moods have protected the island from invasion. Wherever the shores arise on the horizon to the navigator, at all points of the compass, they present a rocky, iron-bound coast, with turbulent currents and whirlpools, which necessitate precaution in making a landing. Moreover, although the bays, inlets, and harbours, are numerous, yet the waters are comparatively shallow, so that the approaches to any port are

dangerous, by reason of the shoals and sunken rocks. This was the geographical cause of Japanese exclusiveness ; since the borders of the realm had a rocky mountain barrier, with unknown channels, which whilst deterring foreign ocean vessels of large tonnage from entering their harbours, were at the same time, easily and safely entered by their own small flat-bottomed craft. Now that steamers of the largest tonnage, and their own ironclad war-vessels navigate these waters, the Japanese have had the dangerous parts of the coasts illuminated by lighthouses, pilots appointed, and buoys laid down. As to the maritime survey of the principal shores, these having been delineated with soundings on the British Admiralty charts, the Japanese Government, relying on their accuracy have adopted them, and so saved some expense. But as yet the land has not been surveyed, except in the neighbourhood of Nagasaki Harbour, the entrance to Yedo Bay, and some other localities, which our surveyors have mapped as minutely as any English harbours. The Japanese authorities, however, have in contemplation a trigonometrical survey of the whole country, when they possess the means of doing so. Meanwhile, a commencement has been made in some of the mining districts, where gold, silver, copper, and other metalliferous

minerals are found, by competent foreign surveyors and engineers. The Japanese themselves have a genius for surveying, and produced maps more than two centuries ago, which will compare with European maps of the period. We have before us a native map of the islands, and plans of the principal cities, which bear out this statement.

On approaching the shores of Japan from the coast of China, the contrast between the limpid waters of the former, and the turbid sea of the latter is remarkable. From Shanghai to Nagasaki the distance is less than 500 miles ; and when the voyager has left the pea-soup coloured waters of the Yangtze estuary, bounded by its low marshy banks, fairly behind, he soon finds himself in sight of the islands of this Eastern archipelago. If the season be summer, and the weather propitious, as he nears the 'land of the rising sun,' at early morn, and the mist clears away around the horizon, every hour brings the panorama of the Nagasaki coast-line clearer to the view. Looking down on the surrounding water, the yellow opaque tint has changed into an ultramarine sea of deep blue. Right in front, and inclining a little on either side, an irregular mountainous country appears. The hills and numerous islets are covered with luxuriant vegetation, and a bright clear atmosphere render-

ing the distant landscape unusually distinct, present as great a contrast to the land and waters he has left behind as can well be conceived. Hills, rising range above range, with glimpses of charming valleys, bright with every tint and shade of green; gentle grassy slopes dotted with neat-looking houses and hamlets; numberless secluded coves, each with its fishing village irregularly lining the shore, and its waters dotted with trim-looking white-sailed fishing-boats, appear on every side. The harbour is about four miles long, having a width of a mile and a half to three-quarters, and a depth of water at the entrance of sixteen fathoms, decreasing to eighteen feet near the landing-places of the town and foreign settlement.

Nagasaki nestles closely at the base of some well-wooded hills, the best sites on which have been reserved for temples and tea-houses. There are 62 of the former and 760 of the latter, with an estimated population of 60,000. Of the natural beauties of the country round this ancient city, its wooded hills, its shady dells, its sparkling rills, description fails to convey the living pictures that rise up before the rambler in all directions. Let him take a boat into the bay, and swim in its clear cool waters, or indulge in bathing from the beach, or in one of the retired nooks near the foreign

•

settlement. Let him walk to the 'Maiden Dell,' and disport in the sparkling waters of its cool grotto-formed ravine ; or let him mount the so-called 'Russian hill,' and see all southern Japan like a map at his feet, or take a peep down the bay from the charming out-look over Tomatz, and he will find that fresh beauties meet him everywhere. But Nagasaki has a melancholy interest to the European traveller. Besides its splendid harbour, and ever-present picturesque landscape the islet of Takoboko, known as 'Papenberg,' over whose sheer cliff to seaward thousands of native converts to Christianity were hurled to death in time of persecution, gives a sorrowful turn to the mind of the spectator. Then looking towards the south of the city he is reminded of the old Dutch factory, on the artificial island of De-sima where they retained, on unworthy terms, the monopoly of foreign trade for more than two centuries. But the remnants of that factory are now swept away, and the traffic is carried on at the foreign settlement by all strangers. It lies along the coast on a narrow strip of ground where the places of business are situated, but most of the merchants have charming bungalows on the rising ground behind. These are tastefully built, each surrounded with gardens producing all kinds of vegetables, fruits

and flowers, and commanding landscape scenery of extraordinary beauty. Since the opening of new treaty ports in Eastern Nippon, this old settlement in Kiusiu has been neglected. Nevertheless, there is still a population of about 200, besides the native employés, engaged in general trade, or the superintendence of such works as the Dock, Patent Slip, and Coal-mining industry. To the jaded residents in the unhealthy climate of Shanghai and other Chinese treaty ports, it is a favourite resort in the summer and autumn, and invalids flock to this delightful sanatorium.

From Nagasaki the steamers bound for the eastern ports of Nippon, pass through the narrow Strait of Simonosaki, which divides it from Kiusiu by a channel at one place not more than half-a-mile wide. At all times there are tidal currents running through the channel with rocks on either side, reminding us of the famous classic Strait of Messina with Scylla and Charybdis on either shore. But steam navigation has moderated the dangers of both the Italian and Japanese straits, which formerly were the dread of all pilots. However, in taking his departure from Nagasaki, the captain of a steamer times his voyage to pass through its 'gates,' in daylight. If the start be made about midnight, the morning opens up the pictu-

resque shores of Kiusiu bay to the northwards, and the course towards the west entrance to Simonosaki Strait, which lies between capes, and islets of various sizes and attractive appearance. If the day be fine, the scenery is charming.

With a good run the steamer reaches the entrance to the straits, famous in the new annals of Japan for the bombardment of Simonosaki by the British fleet in 1865. Not only does the foreigner become interested in viewing the land on either side, which was gallantly defended by batteries, and war-ships off the town, but as there are generally many Japanese passengers by this route, they join, with native admiration, in watching the progress of the steamer through these natural portals to the wondrous Inland Sea. At the entrance, a picturesque island, with a lighthouse upon it, is passed, built by foreign engineers after the latest improvement on dioptric principles, with the lantern poised so as to stand earthquake shocks unimpaired. Here the lighthouse-keeper is roused by the shrill whistle of the steamer, when he comes hastily to the front, and hoists the Japanese ensign of the "Rising Sun."

Through the strait the course is tortuous, steering at first in a northerly direction and then easterly, when the vessel seems surrounded by the land on

all sides. As the boat progresses a distance of some ten or twelve miles, a varying panorama of great beauty discloses itself at every mile. On either hand rise high lands, sometimes wooded from base to summit, sometimes diversified by hills clear of timber but "with verdure clad," sometimes crested with trees, sometimes fringed at the foot with forests, or with strips of bright green turf or yellow sands. (Rocky heights rise behind, with sparse tufts of vegetation, or stunted shrubs on their sides, showing the effects of severe weather, or riven clefts into which bountiful nature has crowded trees, lending majesty to the smiling foreground.) Bays and inlets of enticing picturesqueness appear, where trim native craft of various dimensions are seen at anchor, while clean-looking villages, lying low near the beach or built up the hills in terraces, give life to the scenery. Rounding the last point, which, like several others, seems to bar all further advance, the spectator is induced to fancy, perhaps not regretfully, that the huge steamer must remain landlocked within this terraqueous paradise. The fortified city of Simonosaki then looms in the distance on the northern shore of waters, the strait widening at every mile. Slowly the picture unfolds its details and discovers to the view a walled town with many large buildings stretching

along the shore for several miles, and for some distance inland. But this port is not open to foreign traffic, so the steamer pursues its course to the eastward, passing several islets, and another narrow strait, until it emerges into a wide expanse of waters.

This is termed in Japanese nomenclature, the *Suwo Nada*, signifying the "Sea of Suwo," a *Ken*, or department on the Nippon shore, which formerly belonged to the *Daimio*, or feudal lord of that title. There are four other similar expanses of ocean waters to the eastward of Simonosaki Strait, namely *Iwo Nada*, *Bingo Nada*, *Harima Nada*, and *Isuma Nada*. These minor seas are formed between the islands of Sikok and Nippon, of various widths from north to south, and extending from 131° to $135^{\circ} 30'$ of longitude east of Greenwich, or about 250 miles. The waters flow from the North Pacific Ocean, through Bungo Channel on the west side of Sikok, and on the east by Kü Channel. Assuming the average width (irrespective of the numerous isles that diversify these placid waters,) at twenty miles, the area of the whole may be computed at 5000 square miles. This large extent of landlocked inlets being so unusual, British hydrographers who have surveyed and sounded its length, width, and depth, have given it the appropriate name of the "Inland Sea." Hence

this appellation has been adopted by the Japanese, and foreigners alike, as brief and comprehensive.

Steaming into the Suwo Nada, during the fine weather usual in summer and autumn, nothing can surpass the pleasure of opening up the prospect in the afternoon and evening. Bright sunlight, toned by white fleecy clouds in the deep blue sky above, and refreshing green all round the ultra-marine sea, accompanied with a light wind and genial temperature, the voyager will find, amidst the merry foam of the steamers' paddles, an enjoyment in traversing the Inland Sea, in the Land of the Rising Sun, that has no parallel in the world. Occasionally fishing-boats with their white sails reflecting the sunbeams, skim gracefully along, and wild sea-fowls wing their flight past the vessel. Then, as night sets in, the scenery becomes separated by so many miles of water that it is veiled in a gauzy haze; until the steamer reaches the Iwo Nada, and threading its course through numerous islands, the pilot is cheered by the sight of a light-house at the entrance to Bingo Nada, and another on the mainland leading through more islets, to the entrance of Harima Nada, when the dawn of early morn eclipses the pharos as the lamp becomes extinguished.

Formerly the navigation of the Inland Sea was

intricate and dangerous, but now it is accomplished in all safety by careful pilots, with ten lighthouses and numerous beacons provided by the Japanese Government to direct their course. Crossing Harima Nada, a degree in length, the steamer reaches the west entrance to another narrow strait, leading into Isumi Nada. The passage along these northern shores is more rugged but less pleasing than the scenery of Simonosaki Strait. However, as the land appears at the entrance to Hiogo Bay, the prospect is picturesque and full of interest; all the more so as a treaty port lies along its coast, where the steamer comes to an anchor, landing passengers and cargo. From the Inland Sea vessels enter the bay by the short narrow Strait of Akashi, to the north of Awadji Isle, while vessels from Yokohama or Yedo Bay use the Isumi Strait or Nino Channel.

6 Few better places for a foreign settlement could be found in the far east than that now occupied by foreigners at Hiogo. That is the official name, but locally and popularly the natives frequently refer to it as Kobé. Both city and settlement are
7, situated on a low tract of land, stretching along the coast of the province of Setsu, and varying from a mile and a half to four miles in width towards the hills to the westward; while on the east lies

the native suburb of Kobé, and next to it the foreign settlement. Commanding as it does the markets of Central Japan, and forming a connecting link in the chain of ports open to trade, from north to south, the settlement quickly sprang into importance after its opening in the beginning of 1868. The settlement stands on a sandy patch of ground, and covers an area between one half and one third of a mile square. The houses are, of course, new, and are mostly very neat structures. A substantial stone wall is built along the sea-front to protect the site from devastating typhoons which occur. A pier has been built by the government for the protection of small craft, and the harbour is well lighted for the safe anchorage of large vessels. Another pier is built three hundred yards long for the terminus of the railway now finished from Osaka, twenty miles long. There are about three hundred foreigners in the settlement, with some five hundred Chinese. The native city is very extensive, and said to have a population of sixty thousand; all more or less engaged in manufactures and commerce, imparting a bustle and liveliness to the streets like any European city.

A greater city, however, is situated at the extreme east of the Inland Sea, and not more than twenty miles in that direction from Hiogo across

the Isumi Nada. This is Osaka mentioned above, which the topographers have used as a name for the entire waters, namely, Osaka Gulf. Between the two places there is communication by road and rail skirting the base of a range of hills, but most travellers prefer the water-way. Nearly a dozen small steamers carry passengers to and fro all day long, giving a European and noisy character to the quiet waters. The trip occupies about two hours and a half, crossing the estuary of Yodo-gawa with a bar at the entrance. This is a dangerous impediment to navigation, and has been an obstacle to Osaka becoming a great seaport, as well as a commercial city. Five miles above, the river is lined at all times with native craft, and others favoured by wind and tide rushing along with their beautifully white sails swelling to the breeze. There is a large tract of flat country between the mouth of the river and Osaka, partly below the level of the water, which is banked in. To meet the expenditure in maintaining improvements, the government charge entrance and clearing fees on native boats.

Arrived at the foreign settlement the steamer stops at a convenient quay, about 100 yards long, on which are the Custom House, Telegraph Office, and the Oriental Bank Agency. The foreign settlement lies between the landing-place and the city

proper. It is an irregular square bounded on three sides where the river surrounds it, and bisected by two thoroughfares thirty feet wide. The settlement is well laid out, and in its broad streets stand some fine old trees, which shelter the place in hot weather. It was opened in 1868, but only about sixty residents have taken up their abode there. The native city is large and important, and is one of great antiquity. Its population is stated to be not less than half a million, and the inhabitants used to boast in warlike times that they could raise an army of 80,000 men. It is planned with some care, having broad, clean streets, and approached from the settlement by substantial bridges thrown across branches of the river, which, naturally and artificially, are diverted from the main stream and intersect the city at various points. One of these is an iron screw-pile bridge with neat lamps, put up by a wealthy Daimio, who imposes a tax for the accommodation. The streets are gay with shops and warehouses, where all sorts of wares are to be had at reasonable prices, and thronged by stirring passengers on foot and in vehicles. The latter are chiefly drawn by men, something like a bath chair, wide enough for two sitters, and named *Finrickshaw*, a compound of Japanese and Chinese, signifying "man-power carriage." In like manner there are carts drawn by

men, consisting only of a few planks laid on a pair of solid wooden wheels, admirably suited to carry merchandise about. There are so many city attractions about Osaka, that it has received the name of the Paris of Japan. The most noteworthy place is the castle, built by Taiko-sama some centuries ago, when he roused the Japanese to warlike energy by invading the kingdom of Corea. At the north-east verge of the city is the Imperial Mint, the plant having been purchased at Hong-Kong, where it failed. Under the superintendence of an English staff it succeeded admirably, and continues to do so with Japanese management, the former having been paid off, when the latter became proficient.

Not far from this city stands one still more ancient and imperial, which for centuries was the *Miaco*, or Metropolis of Japan, where the Mikados, or Emperors, held sway over the whole islands, before the advent of the Christian era. This is Kioto, already mentioned, as being situated on a branch of the Yodo River, near Lake Biwa, and about thirty miles north from Osaka. From there the river route is slow, in consequence of the strong current, which necessitates the native boats ascending the stream to be pulled by trackers. By that tedious mode of boating the traveller reaches the town and castle of Yodo, giving to the river the name which it

bears from thence to the sea. Three miles further on Fushimi is reached at the junction of the branch stream, twenty-five miles from Osaka, and about five from Kioto. That distance is accomplished along an excellent road where jinrickshaws are provided for travellers, some having two men drawing them in tandem fashion. Houses line the road all the way, closely, and sometimes deeply; and a fertile country stretches behind, till it is broken by the surrounding hills, within which Kioto is enclosed as in the arena of an amphitheatre. From an eminence on the east side of the city, a bird's-eye view is obtained of the surrounding plain, on every side bounded by hills. The city is about three miles and a half in extent from east to west, and five miles from north to south. An insignificant stream, named the Kamogawa, flowing from the mountains to the north, meanders through it, engrossing a wide bed, and spanned by numerous wooden bridges.

There is no foreign settlement at Kioto, but it has been open to foreigners several months during the past few years, to witness exhibitions formed after the model of those held in England and other European countries since 1851. Visitors during these shows have been charmed with their reception, and delighted with the aspect of this ancient metropolis, which has been abandoned by the Emperor and his

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DIGNITARY OF THE OLD COURT OF KIOTO.

court since 1868, when he moved to Yedo. Looking northwards from the eminence mentioned, the spectator can see in front the castle of O-shiro, the former residence of the Shiogoons, when they visited Kioto, and now occupied by the governor and his staff. Eastward of this the Emperor's or Mikado's palace of Gosho rears its stately fabric ; but now it is tenantless, except by care-takers of the buildings.

The annexed illustration shows the costume worn by a dignitary of the old Court, when Kioto was the imperial residence. Since its removal to Tokiô, the Mikado and dignitaries have assumed European uniforms.

To the westward stands the great temple of Ken-ninji on a height ; and lower down towards the south, another, named Honganji, both in use for the exhibition buildings. Tier upon tier, and in close proximity along the sides of the hills, are temples of various sizes and celebrity, from the one containing the colossal image of *Dai Butz*, or "Great Buddha," to the smallest wayside shrine. In the neighbourhood of the Mikado's late residence is the aristocratic quarter, but the removal of the court has emptied it of its wealthy residents, and consequently diminished the population depending on their patronage. In the days of its prosperity there was seldom less than half a million of inhabi-

tants in the city, and now it ranges from 250,000 to 300,000. It is well laid out on a regular plan, wide and clean streets cross each other at right angles, along which a carriage and pair might be driven, and the houses are mostly of the better class, as built in Japan.

Returning to Hiogo, the traveller prosecutes his voyage to the foreign settlement of Yokohama, and the new capital of Tokiô, by way of the Kû Channel, the eastern outlet of the Inland Sea. The course at first is due south until the vessel enters the Pacific Ocean, when, after rounding Cape Siwa, it is changed to east-north-east. The distance to run is upwards of four hundred miles, the greater part of which is so far out at sea that less of the land is seen than when skirting the coast, and the picturesque scenery is left behind. Nevertheless on approaching Yedo Bay, there is a good deal to interest the spectator at its entrance, and as the ship progresses up this extensive harbour the grand outline of Fusi-yama rises boldly on shore, as a beacon of perpetual snow guiding the mariner to a secure haven.

Yokohama is the principal foreign settlement in Japan, in consequence of its proximity to the capital, from which it is distant about eighteen miles. Before it became a treaty port, only a

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STREET IN YOKOHAMA.

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LADIES IN WALKING ATTIRE.

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small fishing village occupied the site, containing about a thousand inhabitants; but the population then rapidly increased, until it now numbers about 20,000 natives, and foreign residents of more than a dozen nationalities. The town covers ground which was formerly occupied by rice-fields and vegetable gardens, forming part of the flat land which extends along the shores of the bay, and is backed by a kind of semicircle of low richly-wooded hills. The original site is about a mile long, and from a quarter to half a mile in width; but it has been greatly extended, by reclaiming the marsh lands between it and the hills. A large Custom House has been erected near the centre of the settlement; the foreign allotments being on the east side of it, so that foreigners and natives dwell apart. A broad and deep canal has been dug round the town, and is connected with the bay at each end. The houses of the foreign merchants are generally one storied bungalows built almost entirely of wood and plaster. The native town is remarkable for one fine wide street that runs through the centre. Here are exposed for sale the various productions of the country in very large quantities. Bronzes, carvings in ivory, lacquerware, and porcelain, are all duly represented. The foreign trade at this port has fluctuated from year

to year, as the demand for tea, silk, and other produce has altered with merchandise also; but the last returns show that the import and export trade exceeded seven millions sterling.

Yokohama is connected with Tokio or Yedo, by a well-built railway, about eighteen miles in length. It was opened by the Emperor in person on the 14th October, 1870. The line runs nearly parallel with the Tokaido, or imperial highway which intersects the greater part of Nippon, and passes through Kanagawa at this locality. There are several stations beyond, as the train traverses a picturesque and fertile country in the south-western suburb of Tokio. This name signifies "Eastern capital," and was given to it in 1868, to distinguish it from the western capital, also to obliterate the name of Yedo, or "Bay Door," after the overthrow of the Shiogoonate. The Mikado took up his permanent residence in the following year. The city was originally formed by connecting together a great number of scattered villages, around a central castle, surrounded with moats and fortifications.

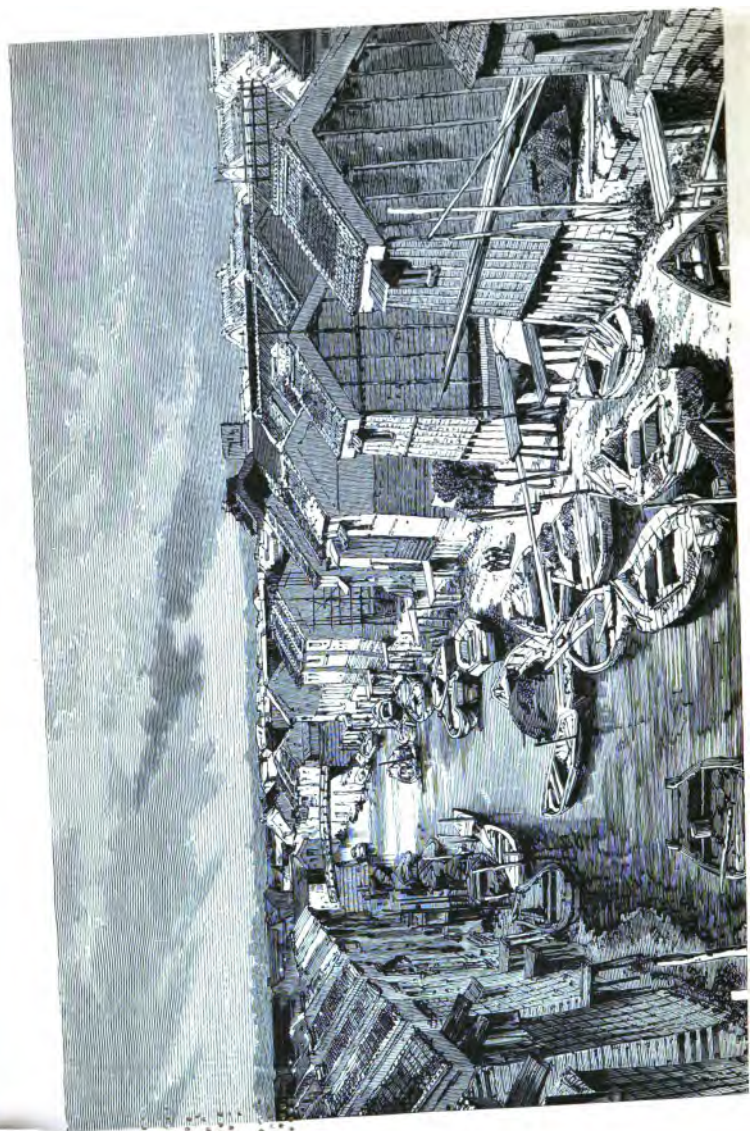
As Osaka has received the *sobriquet* of the Japanese Paris, so may Tokio be designated the London of Japan, from its area and population exceeding those of any other city in the far East and approximating to that of the metropolis of

Great Britain. Its area has been computed at about thirty-six square miles, while that of London is some fifty or more in superficies. But the comparison loses in detail where the one is a kingdom of houses, or as it is sometimes called "a wilderness of bricks and mortar," which at every elevated point displays a solid mass of building with only small patches of foliage in the parks to relieve the dull prospect. These characteristics are reversed in Tokio, where greenery prevails in the landscape, and the greater part of the buildings are hidden, especially in summer and autumn, by the groves and gardens that intersect the roads and paths in every direction. This arises from its foundation from a great cluster of scattered villages, and none of the buildings being of an imposing character, in consequence of the ground being subject to earthquakes. It has been aptly compared to a great metropolis built in a forest without cutting down the trees. This is apparent to the traveller if he wends his way to Atangayama, a hill which affords an extensive prospect of the western part. The road is sinuous, with some variety of hill and dale, and frequently crossing running streams, continually passing beautiful hedges, enclosing alike the dwellings of the rich and poor, also gardens and groves, and occasionally the wild and thickly-wooded

preserves of the nobility. At the summit of the hill reached by a long and wearisome flight of steps is a broad plateau covered with small wooden buildings open at the sides and furnished with seats, while lanterns are suspended from the ceiling. Here the traveller may sit down, and enjoy a cup of aromatic tea, with an extensive and varied prospect of the city before him, like what may be seen of London from Primrose Hill. In the foreground ranges of buildings like barracks may be seen, which formerly were occupied by the retainers of Daimios, but now by government officials. To the eastward near the centre of the city, the extensive castle and palace grounds can be seen; and here and there gilded roofs of temples rising above the trees; but points at a greater distance are concealed by intervening groves. Nevertheless the observant traveller can see that he beholds before him an exceedingly great city.

Under the present Government, Tokio is divided into six districts, each of which is subdivided by sixteen smaller sections, making a total of ninety-six blocks, each having a police-station for its jurisdiction. These divisions are new to the inhabitants, who cling to the old names posted up in the streets and roads. For convenience, foreigners have the following divisions on the map:—1st

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VIEW ON A CANAL IN THE BUSINESS QUARTER, CITY OF TOKIO.

INSIDE THE MOATS, comprehends *O Shiro*, *Maru no Uchi*, and *Sotoguruwa*, or all the parts westward within the moats. This section contains the castle, called *O Shiro*, the buildings occupied by the Supreme Council, the Barracks of the Imperial Body-guard, the Artillery, several infantry barracks, the offices of the various Government departments, parade-grounds, the Imperial schools and colleges, Foreign Legation residences, and numerous dwellings of high officials. A comparatively small portion of ground is occupied for business purposes. It is now, as formerly, the official quarter of the capital. 2nd, THE CITY PROPER comprises the section between the Sumida River, which intersects the city and the eastern moat of the castle ; and between Kanda River and the canal facing the railway station. This is the business quarter, and almost every street and road is occupied by shops, storehouses, and places of traffic. It is the most densely populated portion of Tokio. Through the main street passes the *Tokaido* or great highway, and numerous canals crossed by substantial timber bridges traverse it, in connexion with the river, as shown in the illustration. 3rd, NORTH TOKIO comprises all that part situated to the west of Sumida river, and north of Kanda stream, of the outer moat, and of that part of *Koji Machi*,

extending westward. Here are the great temples and pleasure grounds of *Asakusa* and *Uyeno*, and the extensive *Yashiki* grounds formerly belonging to the *Daimios* or princes of *Owari*, *Mito*, *Kaga*, and others, but which are now the property of the Imperial Government, being appropriated to the use of the different departments. 4th, EAST TOKIO comprehends all that section lying east of the dividing river, like the Surrey side of the Thames. It is intersected by numerous canals, leading to timber-yards, warehouses, and docks for building vessels. It is the least interesting part of the metropolis. 5th and last division, SOUTH TOKIO lies to the southward of the outer moat, the Naval College and of *Koji Machi*. Here are numerous temples and domains formerly used by the nobility as country seats, but now divided into small holdings, and turned into rice-fields, and vegetable gardens, besides mulberry and tea plantations, which extend also to the suburbs in all directions. Tokio is supplied with fresh water obtained from a reservoir nine miles distant, and conveyed by wooden pipes into the city. According to the official census there are 185,951 houses in the capital, and a population of 823,240 persons, including the inhabitants of some suburban villages. There is no foreign settlement here, but there are

many foreigners of various nationalities resident within the precincts of the city. These comprise ambassadors, and members of embassies, consular officers, missionaries, hotel-keepers, and others. Besides these, an important portion of the foreign community are paid employés of the government, such as professors in the colleges, civil engineers, naval instructors, steam-packet managers, and others, who will be noticed under the chapter on educational institutions.

CHAPTER II.

ORIGIN AND SOCIAL CONDITION.

VARIOUS opinions regarding the ethnological origin of the Japanese as a race have been entertained by foreigners ; but no work on the subject—if there be such—written by natives or Chinese has been translated into any European language. Most of the information obtained relates to the political history of the people and country, while as regards prehistoric eras, they are involved in mystery and mythology. Among the most competent authorities who have investigated the evidences of their origin in the islands, and on the mainland of Eastern Asia, are Kaempfer and Siebold, Dutchmen ; Klaproth, a German ; and, Golovnin, a Russian ; who agree in the opinion that the people of Japan did not derive their origin from the Chinese, as is generally supposed by Europeans. Siebold in his writings surmises that their early ancestors came from the Tartars inhabiting the north-eastern part of the continent

of Asia. Kaempfer, Klaproth, and Golovnin dissented from that opinion; and the last-named writer considers that their origin is buried in the obscurity of antiquity; but maintains "that the Japanese and Kuriles once formed the same nation, and are descended from the same stock." The latter race inhabit a chain of small islands between Yezo, Saghalien, and Kamptschatka, the first belonging to the Japanese, and the two last to the Russians. The inhabitants are semi-barbarous, and have been so for ages; while they more or less assimilate with the anthropology of the natives of Yezo. A remnant of this interesting people still exists, living in their ancient patriarchal simplicity, and these may be considered the *autochthones*, or indigenous people of Japan. This remarkable race when first asked their name, replied "Aino," which in their primitive language signifies "Man," or men, so they have come to be designated as a race of Ainos. Their abodes are confined entirely to the Isle of Yezo, not one of them residing on the islands of Japan proper; and yet they differ in their physique and characteristics from the Japanese, as much as the barbarous inhabitants do of any isle in the Pacific Ocean, distant thousands of miles. Von Siebold, with his usual acumen, and experiences of the

race, traces their origin to a remote period when they migrated from the mainland, and occupied the sea coasts of all the Japanese isles as fishermen, an occupation which they follow chiefly to the present day. The Dutch professor adds:—"The annals—which have come to us—in which the migration of the Aino tribe is described, are of ancient date, and yet a ray of civilization seems to have enlightened it, even in its cradle. In the same way the history of its separation from the rest of the world counts thousands of years, during which no progress either intellectual or social has taken place among them. Under these circumstances, after so many thousand years, we still find the Ainos, on the lowest step of patriarchal civilization, which, with their separation from the rest of the world and under the rule of the bold Japanese, they have not had energy enough to go beyond."

So far, a solution of the problem regarding the descent of the Ainos, or *indigenæ* of Japan, and their relation with neighbouring nations on the mainland, may serve to illustrate the remote antiquity of the people; and prove that they inhabited the islands many centuries, nay, thousands of years previous to their invasion by the now dominant race. From all accounts within the historic era,

which can be traced back from twenty-five to thirty centuries in the annals of China and Japan, the earliest of these migratory invaders were of the great Mongol race, and crossed over to Nippon, from the northern provinces of China, and the peninsula of Corea, which is the nearest point to that island. From this influx of Chinese invaders, no doubt exists that the present Japanese are descended ; and the Ainos relatively occupy a position analogous to the ancient Britons, and their conquerors from the continent of Europe. But the comparison does not apply to their descendants in the present generation ; for on the one hand the opposing races have amalgamated into one homogeneous people, whereas the other tribes have never mingled, each retaining their distinct natural characteristics.

This is abundantly evident to the traveller coming from the civilized inhabitants of Nippon, seen in all their glory from Tokio to Hakodadi, across Tsugar Straits, which separate the great island from Yezo, and upon which the latter treaty port is situated. Proceeding northwards from the foreign settlement he will soon come to the territory exclusively occupied by the Ainos. These people are essentially an unmixed race, exhibiting scarcely greater difference than may be found in a flock of

sheep. As a rule, compared to ordinary races of mankind, they are short, thickset, and compact in their bodies ; with large heads, low foreheads, rather thick but not flat noses, well-formed features and black eyes. But their leading characteristic is the abundance of hair which distinguishes them, as a hirsute people ; more so than the most bearded Europeans, and particularly so in comparison with the Japanese and Chinese, who may be considered as beardless races. The men have long shaggy locks, with bushy beards and whiskers, so that the face is nearly covered with hair. Not only is the head something like a hairy mop, but the yellow skin over their bodies and limbs is more or less covered with hair, presenting an appearance between that of the chimpanzee and gorilla. They are obliged to shave the front of the head to prevent the thick hair obscuring the eyesight. The women have no beards, their bodies are smooth, and not so yellow in the skin, but many of them have a downy hair on their cheeks, which gives them rather a repulsive appearance ; while the hair of the head is shorn all round, so that it does not hang down. Others let it grow long, and twist it up into a knot, and their eyebrows and lips are coloured black or blue. All of them, men, women, and children, have their ears pierced, and wear silver earrings, also rings of

beads, copper, and Armô-silk. Some travellers in the most northern parts of Yezo have seen a woman almost white, with long black hair, and in her ears large blue bead chains ; and another with a pretty face, having also long black hair, with a band of sea-otter fur round her head, dressed all in fur, with a little girl in a fur dress, and having a beautiful sable fur band round her head.

The British Consul, Mr. James Enslye, recently officiating at Hakodadi, furnishes us with the latest information concerning these primitive people ; which, in most respects, corroborates the statements of Professor Siebold. He says that the clothing of the Ainos is made of a coarse fabric, woven from the bark of a tree and called by them *duelsu*. The garments worn by both sexes differ but slightly in style, being similar to those worn by the Japanese before the days of foreign innovations, but more after the manner of the women than the men. The latter shave their heads after the fashion of the Chinese, leaving a tuft of long hair on the crown, but instead of wearing it in the form of a plaited *queue*, or tail, they twist it tightly, and turn it back over the top of the head, like the crest of some old helmet. Notwithstanding their political subjection to the Japanese, the Ainos have been permitted to retain most of their ancient

social habits, manners, and customs, as also their religious faith and observances; and they have successfully resisted every endeavour that has been made to cause them to shave their heads, after the fashion of their conquerors, as the Chinese did in submitting to the Manchoo Tartars, wearing the long *queue* as a badge of subjection.

These primitive people retain their simple domestic arrangements, as they have done from time immemorial. Their dwellings contain but one room, and are constructed by planting posts in the ground, then surrounding and roofing the framework with thatch. These huts have but one aperture, which serves alike for door, window, and chimney. Fish is their principal food, and they frequently season it when cooking, with certain roots which grow in abundance in the forests. However, on festive occasions they regale themselves with fermented juice extracted from the roots of a tree, which they call *macka*, producing a highly intoxicating beverage. Numerous varieties of fish are caught off the shores all round the isle of Yezo, including salmon, also whales, walrus, dolphins, and occasionally seals. The seal fishery is of great importance, as these animals and their skins are highly prized by both the Japanese and Chinese.

Marriage ceremonies are held amongst these people in a very simple but singular manner, while the sexes are faithful to the conjugal tie. Polygamy is allowed if the man can afford the luxury, and the women are obedient wives as well as laborious helpmates. Though they are totally devoid of any pretensions to beauty, their moral qualities fully compensate for their personal plainness. The Japanese always urge their wives and daughters to emulate the Ainoese; and when a respectable husband wishes to pacify the jealousy of his own wives, he invariably reminds them of the conjugal virtues of the Aino women. The latter assist their husbands in all their occupations; and hunting and fishing are as familiar to the female as to the male sex.

A range of volcanic mountains trends in a north-east direction from Hakodadi, also due north to the isle of Saghalien, and the interior is covered with dense forests and jungles, which abound with bears, wolves, and other wild animals. Hence the inhabitants of Yezo, both Japanese and Ainoese, live mostly near the sea-coast, and rarely travel inland, except during the winter, for the purpose of hunting. The climate of the island is very variable. Changes of wind are frequent and sudden; and though the thermometer rarely falls

below 12° Fahrenheit during the winter, the average range being 21°, the rapid changes of weather are prejudicial to health ; and occasionally the winters are so exceedingly severe, that travellers have been found frozen to death on the public roads. The Ainos, however, notwithstanding their thin and scanty clothing, do not generally suffer much from the inclemency of the weather, being, no doubt, indebted for this immunity to the hardships they are inured to from childhood.

Their language is primitive and poor, though euphonious and easy to acquire. It differs but slightly from that of the Saghalien dialect, and the ancient Japanese bears a striking resemblance to the Yezonese, both in words and grammar. The art of writing is unknown to the Ainos, and as their language possesses no written characters, they have consequently no literature. As already stated they are politically, and, in a measure, socially, the slaves of their conquerors. They do not belong to the island they inhabit, but to the soil on which they reside. An Aino must die where he was born. The fruits of his daily labour belong to the *Onjoshō*, or customs, and in exchange he barter his produce for rice, tobacco, spirits, wines, and a coarse kind of linen, of which under-clothing is made.

In concluding his interesting paper, Mr. Ensle remarks:—"The servile and wretched condition in which the Ainos are kept is the chief cause of the rapid decrease of the race. Although an Aino is a mere full-grown child, his thoughts frequently wander back to the independence of his ancestors ; he deeply regrets the bygone glory of his people, and sarcastically asserts that his Japanese masters only allow him to dance and drink *sakee*—Japan wine. Certainly although the Japanese do not actually treat the Ainos with absolute cruelty, they seize every opportunity to show the supreme contempt in which they hold them. They are not even allowed to leave their native villages without a passport, which is obtained with great difficulty, and all the licence the passport affords is permission to visit Hakodadi, the capital of Yezo, and on no account during their visit can they go anywhere in the city unless accompanied by a government official."

This weak, simple, and unwarlike race, was easily subdued by the first invaders of the Japanese islands, from the Asiatic continent, who thereupon took possession of their territory. At what period the first band of hostile intruders landed on the shores of Japan, there are no records, or even traditions to show. In all probability it began in

a small way, and gradually increased until the migration reached such a magnitude, that the invaders themselves, were the first to quarrel about the division of lands so easily acquired, and which the Ainos did not dare to defend. Moreover it does not follow that they were all Chinese immigrants of pure nationality; for the Tartars, then and ever since a warlike people, were nearer to the islands than most of the Chinese. Indeed it is not illogical to advance the suggestion that the people of Manchoo Tartary were the first conquerors of Japan—as they were subsequently of China—and that they were the progenitors of the dominant race. Be that as it may, there can be no doubt that these invaders, and afterwards colonizers were not all purely Chinese; for the mixed race, though following to a certain extent the language and governmental system of China, yet had an independent dialect and institutions of their own, while the ethnological characteristics of the Japanese differ materially from those of the Chinese.

Now comes the consideration of the early records of Japan, to which there is such ample testimony that the dates can generally be depended on, at least as approximately accurate. These reach back to the middle of the sixth century before the Christian era, or reckoning from the present time,

2539 years ago. At that date both the Chinese and Japanese annals agree in recording the conquest of the island of Nippon, and the foundation of a monarchy. How this came about, and how many men were engaged in the invasion, or the names of their leaders, does not appear in history. These are concentrated in one personage, who stands out like a warrior giant among his fellow-conquerors, and was named Zinmoo Tenno; a name, that down to the present day, is held in sacred remembrance by the Japanese. He is regarded as the founder of their empire, and the first of the hereditary dynasty of Mikados—whom foreigners call emperors—which has ruled that country, in uninterrupted succession, throughout these twenty-five centuries, unbroken by any other dynasty; a fact which has no parallel in the history of any other nation on the world.

The best authorities regard it as extremely probable that Zinmoo, signifying "Divine Warrior," was of Chinese origin, and that his family had fled from China during the disorders which agitated that empire at the time it was ruled by emperors of the Chow dynasty, and that he took refuge in a country farther east. This conjecture seems more probable from the fact, that the Japanese know little or nothing of the occurrences in their own

country prior to the epoch of Zinmoo. The conqueror found Nippon already peopled, and only settled in it at first with his family and followers. Hence it appears that at this period the Ainos were scattered all over the islands, living chiefly in their fishing villages, and in a more barbarous state than their descendants are now. As Chinese civilization spread in the western parts of the islands, where Zinmoo and the other invaders landed, the Ainos were gradually impelled towards the eastern shores, and for that reason they received the denomination of *Arsuma-yebis*, signifying eastern barbarians.

As the immigrants from the mainland increased by the continued arrivals of females, so the population became augmented by their greater fecundity over that of the aboriginal women. Among these Chinese settlers a case is recorded, that an expedition consisting of three hundred couples was sent by the Emperor Che Whang-te, across the Eastern Sea, in search of the fabulous "Liquor of Immortality!" According to the Japanese annals, these young people having sought for the drug in vain, under the direction of Seu-fuh, a skilful Chinese physician, then arrived in Japan B.C. 209, and landed at Kuma in the southern part of Nippon. The leader having introduced among the settlers a knowledge of some Chinese arts and sciences

unknown to them before, died on Fusi-yama, the sacred volcanic mountain, and to this day the Japanese pay divine honours at his shrine.

Meanwhile, as the colonists increased and spread over the southern isles of Japan, including Kiusiu, Sikok, and half of Nippon, the aborigines were compelled to move northward, as they did not assimilate with their conquerors. In all probability this arose from their repulsive appearance, especially of the females; but there exist ethnological data from which we may infer that these people did in some degree amalgamate with them so as to account for the difference of complexion and other characteristics between the Japanese and Chinese. Be that as it may, the Ainos continued to move northwards before the invading foe, until they reached what is now the province of Mutau. In consequence of the inferiority of this region, and the coldness of the climate, they were allowed to remain there for several centuries, living in their state of semi-barbarism, without molestation, in consequence of their pacific disposition. But these simple qualifications were no protection against the ever-increasing multitude of the Japanese and their lust for new territory. In the eleventh century of our era, they were completely dispersed from Nippon, and driven across Tsugar

Straits to Yezo, where lands were set apart for their location, and orders given them to remain there under certain pains and penalties if they were caught in any of the other islands to the south and west. Thus it would appear that these simple people were not only despoiled of the rich heritage they had acquired, but expatriated to savage lands in the direction from which they originally came.

From the foregoing sketch of the origin of the Japanese, it will be inferred that they are not a pure race, like the Chinese proper, but have an admixture of the blood from several races in their veins. In this respect, therefore, the people of Japan resemble the British race, formed by amalgamation of the ancient Britons, Romans, Teutons, and Gauls. This variety of elements, moreover, accounts for the vigorous mental capacity, exhibited by both races, as compared to continental humanities, so that in islands and people Japan is the Britain of the far East. At first sight the Japanese seem greatly to resemble the Chinese in form and exterior. Those who have carefully examined their characteristic features, however, and compared them with the Chinese, perceive a marked difference between them. The eyes of the Japanese, although placed as obliquely as those of the

Chinese, are wider near the nose, and the centre of the eyelids appear drawn up when opened. The hair of the Japanese is not uniformly black, as with the Chinese, but of a deep brown hue. In children below the age of twelve, it may be found of all shades, even to flaxen. There are also individuals to be met with, who have their hair completely black, and almost crisped, with eyes very oblique, and a skin extremely dark. The complexion of the lower orders appears yellowish; that of the inhabitants of the towns is diversified according to their mode of life; while in the palaces of the great may be seen complexions as fair and ruddy as those of European females. The vagabonds in the highways, on the other hand, have skins of a colour between copper and a brown earthy hue. This is the prevailing complexion of the Japanese peasantry, of those parts of the body particularly which are most exposed to the sun. The Japanese have skins resembling those of potatoes, and the Chinese like yellow cabbages.

Writers of various nationalities who have visited Japan concur in the strict division of classes according to their status in the commonwealth; but, since the revolution and reforms that have taken place, these have been considerably modified, especially among the higher classes, whose feudal rights

have merged in the crown. Nevertheless it is necessary to speak of them as differing from other classes, in the same way that our own hereditary nobility, whose ancestors possessed feudal rights, differ from ordinary titular people. The Japanese nobility, formerly known as Daimios, still hold to their ancient provinces and districts, but only as governors and government officials amenable to the Mikado ; while their armed retainers now form the *elite* of the national army drilled after the European system. The military profession is held in high honour, and formerly the inferior officers, and even privates, were hereditary soldiers, therefore they formed a distinct and dangerous class. Merchants are numerous and rich, but they are not allowed to bear arms, or rise to high rank ; their wealth, however, sometimes secures for them respect and influence. The rights and privileges of mechanics are almost the same as those of the merchants, except what the latter acquire by their riches. The architect, sculptor, brazier, and carpenter, all stand on the same level. Peasants are the lowest class, including all those who go into the service of others to gain their livelihood by bodily labours.

No individual in Japan is above the law, and all its institutions tend to secure person and property

to a degree that is rarely known in Europe. The Japanese are perfectly free and independent; slavery is a term unknown in the country, and a former class of female household slaves is now abolished. No one is compelled to perform any labour without remuneration. An active workman enjoys a high degree of esteem; and the inferior class of the people have few wants. The mildness of the climate and the fertility of the soil give to Japan the advantage of having all the necessities of life in such profusion, that they would suffice for double its present population; so that indigence and pauperism are almost unknown. And the relations between superiors and inferiors, founded on mutual harmony, produce real content and universal confidence.

Almost all writers concur in stating that the Japanese of every rank and class are distinguished for their politeness. In their intercourse with each other, both young and old, they are extremely polite. On meeting, they show respect by bending the knee; and when they wish to do unusual honour to an individual, they place themselves on the knee and bow to the ground. But this is never done in the streets—when they merely make a motion as if they were going to kneel. When they salute a person, they bend the knee in such a

manner as to touch the ground with their fingers. After the first compliments, they ask with great ceremony and many bows after each other's health, relations, and friends.

The dwellings of the Japanese are generally only one story high, and built of wood, in consequence of the frequent earthquakes. They have no stoves in their houses, and but little furniture. The floor is usually covered with clean, handsome mats, over which they often lay carpets. The walls are covered with paper; and in the houses of the wealthy they are frequently inlaid with various kinds of rare wood, curiously carved and gilt. As in Chinese houses, many of their apartments are embellished with paintings of divinities, or with other ornamental papers, on which are favourite moral sentiments of philosophers and poets. In some instances they have grotesque figures of birds, trees, or landscapes painted on screens; and in most houses they have flower-pots filled with odorous flowers, or for want of these, with artificial representations of flowers, impregnated with odours.

To complete this sketch of the people and their social condition, some account regarding the extent of the population is required. While the Japanese retained their exclusiveness, during what we may

fairly term their "dark ages," when the islands were jealously guarded against the admission of foreigners, all was conjecture on this point. The Dutch, who were permitted to visit parts of the country under certain restrictions, estimated the population in round numbers to be about 20,000,000; but the natives and government officials were bound to be secret on that point as on all others concerning the body politic. Indeed, the ruling authorities themselves had very little reliable data for their calculations, as the divisions of territory were so numerous, and the inhabitants of the various provinces, departments, and districts, under the control of feudal proprietors, who were jealous of giving accurate returns. It was not until the great revolution in the state that overthrew the thralldom of Daimios, and led to the emancipation of the people, that the government of the Mikado, after his restoration to his ancient rights, ordered a census of the nation to be made. This was accompanied with much difficulty, but the system of topographical divisions after the Chinese plan, facilitated the registration of these statistics. Without entering into details, and subsequent alterations, the latest census gives the total population of the 3801 islands at 32,866,161.

CHAPTER III.

HISTORY, AND POLITICAL CONDITION.

ZINMOO, the "Divine Warrior," having consolidated the rival parties among his countrymen and other immigrants, established himself as the first Mikado or monarch of the whole group of islands, which were designated Nip-pon. He adopted the title of *Nin-o*, signifying "the Supreme of all men," which is perpetuated in the corrupted name of *Ten-no*, for the reckoning of the Japanese era to the present time. Hence his first decrees were the introduction of a system of chronology among his newly-formed subjects, dividing the time into years, months, and days. The system was based upon that of the Chinese, where the months are lunar, and the years classified by a cycle of sixty.

His next acts were to form a system of government of a despotic character, rallying round his standard the chiefs of the military parties among the invaders. But he was sole autocrat, directing

the civil and religious powers also, and promulgating laws for the guidance of judges and priests. Hence arose the Japanese mythology of the *Kami*, or gods, from whom he is considered to have sacred descent, as *Ten Shi*, "the Son of Heaven." According to the Japanese annals this absolute monarch, the founder of his, the sole dynasty of the empire, reigned seventy-nine years, and secured the throne for his posterity. He is said to have died when he had attained the age of 157 years, but that may be considered a pious fraud on the credulity of the people, to hold his name in reverence as that of a demi-god. His third son succeeded to the throne, which he occupied for thirty-three years. It was during his reign that the Chinese sage *Kong-foo-tsze*, or Confucius, flourished, whose fame spread to Japan.

During the annals since "The Divine Warrior" laid the foundations of the empire, a period exceeding twenty-five centuries, the number of successors to the throne of Zinmoo (now altered to *Fim-moo*), has been 125—or an average of twenty years to each reign. To recount the names and exploits of so long a series of monarchs as are registered in Japanese annals, to mark the years of their births and deaths, to describe the wars, rebellions, earthquakes, fires, famines, and plagues

which have occurred during their successive reigns, and to notice the introduction of new religions, priests, idols and the building of temples, would require a series of volumes like the present. Therefore our remarks will be confined, and that briefly, to the salient events in Old and New Japan, showing the extraordinary transformation which has taken place in the Government and body politic of the realm.

After the death of Zinmoo, who ruled supreme and undivided, his sons and their descendants relaxed their hold of the imperial reins ; and in the course of time, through the weakness of their grasp, the process of subdivision commenced, and was repeated until the empire became broken into fragments. Then every landed proprietor did what was right in his own eyes, each holding firmly to the land he had acquired, and trying—often by force—to get what he could of his neighbours'. Hence arose the feudal system in Japan, which gradually increased in power, while that of the imperial rule was declining. For many generations, two lines of claimants of the imperial family contested for the throne, and, when their claims were finally settled, that subdivision followed of eastern and western rivals, which continued up to the revolution twenty years ago.

At that period the reigning Mikado held his court at Kioto, which was also designated Miaco, or the Metropolis, and was considered to have his rule over all the islands and provinces to the westward and south of that city. Apparently a barrier or line of division extended across the island of Nippon near that spot, beyond which a smaller rival court was formed, which held rule over the eastern and northern part of the country, known as *Kwan-to*, or "East of the Barrier," at Hakonay, including the north provinces of Dewa and Mutz. At one time this eastern power was held by the family of Yoritomo of Kamakura, where their princely domains were situated, near what became the city of Yedo.

In 1184 A.D., the reign of the Mikado Gotoba commenced, and became memorable for the civil wars among the Daimios or feudal nobility. These warlike subjects, who governed their territories by ambition, jealousy, and envy, abandoned by degrees the duty and allegiance which they owed to their legitimate sovereign, assumed an absolute power in the government of their feudal domains, entered into alliances with each other of an offensive and defensive character, and carried on internecine wars against each other, to revenge the injuries they were supposed to have received, and

in some respects they formed clans like those of the ancient Scottish Highlanders. In this state of affairs the Mikado despatched Yoritomo, who was born at his court, at the head of a numerous army, with absolute power to adjust the differences between the contending Daimios, and put an end to their strife. This he succeeded in doing, but instead of returning to Miaco, he espoused the interests of the strongest parties, and set himself at their head, as a rival ruler to the Mikado.

This disloyal act of Yoritomo ultimately led to the usurpation of a second hereditary rule in the state ; the chief being designated *Dai Shio-goong*, which title foreigners afterwards corrupted into Tycoon. So feeble was the imperial power then, at the Mikado's court, that this title emanated from him, and the holders of it were allowed to live in independent state. Hence arose the mistake of foreigners visiting Japan in its days of exclusiveness, that there were two emperors, one spiritual, like a pontiff, and the other temporal, like a king. Notwithstanding the low state to which the court had fallen, the titles conferred by the Mikado were never at any time despised. At all stages in their history, the dynasty of these monarchs has been faithfully acknowledged and

reverenced, on account of its origin, and the assumed sacred line of descent.

But for this, at one period the dynasty would have been overturned by a warlike Shiogoon. This was about 1580, when the great General Taiko Sama, famed in Japanese history, established himself as a military power in the realm, and was permitted by his sacred Majesty to use the title of *Sei-i Tai sio goon*, or Generalissimo, for subduing the barbarians; that is, the inhabitants of the northern and wilder territory of Japan. Yedo was fixed upon as his capital, and at first called To-do, or Eastern Capital—similar to its present name of Tokio, and having the same meaning. Taiko Sama lived long enough to have his power extended over the whole realm. But even he asked and received from the hands of the Mikado, the highest rank and title granted to a subject, his family name being Nobonanga.

Thus, towards the close of the 16th century, Japan became ruled by a double Monarchy—the Mikados *de jure*, and the Shiagoons *de facto*—a state of things which continued up to twenty years ago. This success of the secondary power, was in a great measure due to Iyeyas, who succeeded Taiko Sama, but whose genius was more of an administrative than warlike character. He

was a man of superlative talent, and, before long, reduced to peace and quietude the ebullition and effervescence of a century. He was called emperor by the Portuguese and Dutch writers of the time, though he never assumed such a title. It was probably from witnessing his power, which was certainly supreme in the country, that the distinction came to be made by foreigners between a temporal and spiritual emperor. No such distinction, however, existed in Japan.

Without entering further into the history of successive Shiogoon, we come to the last of these functionaries, who had to yield up his quasi-sovereignty, after the defeat of his own army and the retainers of his Daimio followers. He was a scion of the great Mito family, named Tokugawa Yoshihisa, and born in 1836. Thirty years afterwards, he assumed the dignity and power of a Shiogoon, but retained it only for two years, during a period of anarchy and strife, not only with the Mikado's forces, but also with the naval squadrons of England and other foreigners, who assisted materially in breaking down the exclusive barriers of his rule. He was deposed by his sovereign in 1868, and reverencing the sacred character of the Mikado, he bowed to his decision, and now lives in peaceful retirement.

The reigning Mikado is named *Mutrich'to* or *Mutsh'to*, that being the title assumed on his ascending the throne in October, 1868. As already stated he is the 122nd member of his dynasty from *Jim-moo* or *Zinmoo*, its founder. He was born in November, 1852, and is now consequently in his twenty-eighth year. His Majesty left Kioto on the 4th of November, and reached Yedo on the 26th. Countless thousands of Japanese were present in holiday attire on the occasion, mingling with the troops and officials. It was truly a Japanese national ceremony and imposing in the extreme.

Having deposed the last of the Shiigoons, and abolished their hereditary power, the Mikado and his powerful adherents, forming the first government with legislative and executive functions, applied themselves energetically to abolish the feudal system. This had existed for upwards of three centuries, and from being a small body of land-owners, they increased so as to become a powerful oligarchy, of nearly two hundred and eighty barons and princes, or Daimios ; each with a body of armed retainers, many times greater in the aggregate than the regular army of the Shiigoon. Moreover, while the legitimate sovereign and his court at Miaco, lived in comparative poverty on

the small income of the imperial estate, these Daimios revelled in riches, acquired from their lands by industrious retainers bound to the soil. A list of these feudal barons, their rank and incomes, is now before us, showing the enormous amount of their revenues, as estimated by the *koku* of rice, equivalent to fifteen shillings sterling. The highest of the incomes was that of Mayedda, in the province of Kanga, having the rank of Kok'-shioo, amounting annually to 1,027,700 kokus of rice, equal to about 768,450*l.* The lowest was Tanoma Kay in the province of Towotomi, a Fudai in rank, and having an income of 10,000 kokus, or 7500*l.* At an approximate computation of the whole, their revenues amounted to 50,000,000 kokus, or about 37,500,000*l.* sterling. Had this enormous income, or at least the revenue, after the expenses of collection were deducted, been paid into a national exchequer, under the imperial power, then the Mikado could assume his position as sovereign *de facto*, as well as *de jure*. This was the policy of his adherents on his restoration, and they succeeded in accomplishing their difficult task.

However, the abolition of the Daimios and their feudal system, was not effected without a sanguinary struggle between the contending parties. At

one time those for and against the impending *coup d'état*, were nearly equal in numbers with their retainers, and they might have been classed as the south for the new policy, and the north against it. The former, however, had the more warlike leaders and bolder retainers, the chief of whom was Satsuma, of the Shimadzoo family, ranking as a Kok'shioo, with a revenue of 710,000 kokus, and established since the twelfth century of our era. But the bearer of the Daimioship at the time was a young man, who had succeeded his father in 1856, he having abdicated in favour of his son; although still wielding great authority. Indeed, he not only controlled the Satsuma clan, but he aspired to the leadership of all the southern clans. His name, Shimadzoo Saburo, was held in dread by all his neighbours, while foreigners also experienced his tyranny, one visitor at Yedo having been cut down by his retainers for daring to look upon his person in a procession.

As the Mikado's Government continued to gain strength, the power of the feudal Daimios rapidly became weakened. This was mainly due to the extraordinary facility with which the reformed government and legislature practically adopted political principles from the leading European constitutions, more especially those of the British

nation, which had gone through a similar dissolution of feudal rights. Moreover, among the foremost members of the aristocracy, several came forward and voluntarily yielded up their feudal authority and vested rights in their territories to the Imperial Government. They also transferred their retainers to be enrolled in the national army, and their ships of war to form the nucleus of an Imperial navy.

Among those who voluntarily yielded up their feudal rights was Nagato of the Mowori family, ranking as a Kok'shioo, with a revenue of 357,000 kokus, and who succeeded his father, like Satsuma, while still living. His name was Chosiu, and like Shimadzoo Saburo, he figured prominently in the revolution, as well as the external wars with England and other naval powers. After yielding up the family lands and revenues to the Mikado's new government, he and other Daimios, held office as councillors, legislators, and governors. Then the feudal ranks of the Daimios were abolished; that of *Kazook* substituted for nobles; *Sizook*, for all officials, and *Potzok*, a term applied to the gentry, formerly Daimios with small incomes. The last-named were the most stubborn in yielding up their rights, and it was necessary to force them into compliance, in order that the new constitution should be homogeneous in its elements.

At length resistance became futile, and the list of Daimios who gave in their submission was made complete. Accordingly, the young Mikado, with the advice of his constitutional ministers, issued a decree abolishing henceforth the feudal system in Japan. The edict was read in September, 1871, to all the feudal Daimios assembled in the Imperial palace at Tokio, by the President of the Council of State, and in the presence of the Mikado, and ran as follows :—

“It appears to me that in the time of reformation, if it be our desire to aid and make our people happy, and to take an honourable position with respect to other nations, we should make the reality correspond to the name, to centralize the governmental power. I previously ordered the *Hans*—or feudal governments—to send up reports of all their affairs, and appointed the Daimios to be *Chihuagis*—or governors—and prescribed for each their duties. How then can the people be made happy? I deeply lament this state of things, and now abolish the feudal governments and territories, and convert them into Imperial domains. In performing your duties do away with all useless matters, cleave to retrenchment, put aside all unnecessary expenses, and abrogate all troublesome laws. Do you, my servants, carry out this, my mind.”

This important act, however, though arbitrary, was modified in some measure, by allowing the ex-daimios to retain their mansions, and castles, with certain areas of land, so that they should uphold their dignity and status as noblemen. Moreover, sums were to be annually voted out of the consolidated revenue, for the purpose of giving them and some of the former retainers a small income, in lieu of what they had yielded up, which was computed at a low rate of interest on the capitalized estates. These allowances paid shortly after the finances of the state were put in order, amounted to 16,349,708 *yen* or dollars, about 4,767,648*l*. Those who were able to live upon these incomes held to their government security, but the needier class commuted their allowance, which in the first year was covered by a vote of 5,096,200 *yen*, or upwards of a million sterling.

In the same financial year 950,000 *yen* was voted for the Imperial household. Shortly afterwards the palace of the Mikado at Tokio was destroyed by fire, and it was mooted that it should be rebuilt by means of a supplementary vote, assisted by wealthy contributors, who offered to subscribe; but the young Mikado seeing that the times were bad for the people, declined their loyal offerings, and moved with his court into a smaller residence

in Oshiro, to await better times. This is a favourable trait in the character of this young sovereign, who is only now (1880) twenty-eight years of age. In like manner the high officials of the government have followed the economical example of his majesty, and agreed to accept considerable reductions of their salaries.

The expenditure for the public departments at that time, was 6,950,000 yen for the war department, 2,700,000 for navy and marine, and 4,750,000 yen for public works ; which, including the expenses of the imperial household, makes a total of 24,922,316 yen. There was also an item of 5,000,000 yen for a contingent fund, to be available if the revenue should fall short of the estimates. Among other items of expenditure was that of 4,345,655 yen, for interest and redemption of the public debt, which is as follows:—Internal debt, 33,064,849 yen—nearly a third not bearing interest—and paper currencies on various issues, 94,803,580 yen, making together 127,808,668 yen for internal debt; foreign debt 14,480,912 yen; total 142,289,580 yen. The reserve funds amounted to 24,952,332 yen; and the loans for industrial and charitable purposes 12,594,988 yen, which is gradually coming back to Government. The gross expenditure being 68,498,506 yen.

To meet this expenditure the revenue from various sources amounted to an estimated total of 68,588,266 dollars or yen. The principal items were the customs duties, which were put down at only 1,744,837 yen ; duties on fermented liquors and other products, 1,613,083 yen ; income from taxes on public or government property, such as railways, mines, and mineral produce, 1,841,754 yen ; and repayment of funds to the Government, borrowed by institutions for the improvement of the people, 3,037,728 yen ; but the chief sources of revenue were derived from the land assessment, which superseded the levies of the Daimios on their retainers, and which was estimated to produce 51,505,967 yen. These estimates were made by the finance minister, Okuma Shigenobu, in the financial year ending the 30th June, 1876, and the actual receipts and payments corresponded approximately. These show that in the year named, the income and outlay of the Mikado's government was in round numbers about fifteen millions sterling. Since then the items have altered annually, and the totals have increased, especially the loans from foreign countries, England being the principal creditor, where the bonds are quoted at a premium.

In view of maintaining friendly relations with foreign powers desirous of their alliance, the Mikado

and his government have entered into treaties of amity and commerce with twelve different nations. These are as follow:—Great Britain, France, Netherlands, Belgium, German Empire, Denmark, Russia, Austro-Hungary, Italy, United States, Peru, and Spain. Legations have been established by all of them at the capital for political purposes, while Great Britain has consuls for business transactions at Tokio, and the ports open to foreign commerce by treaty; where all disputed cases between foreigners and Japanese are adjudicated according to ex-territorial rights contained in certain clauses of the treaties. The ports opened by the treaty of Yedo in 1858, were Nagasaki, Nee-e-Gata, Hakodadi, and Kanagawa. Subsequently the last-named port was exchanged for the new settlement at Yokohama, but H.B.M.'s Consular Court is still held at Kanagawa, and two more ports were opened at Hiogo and Osaka.

In order to reciprocate the friendly relations of the treaty powers having resident ministers and consuls in Japan, it was resolved by the Government to establish legations and consulates at the capitals of Europe and America. Previous to determining the arrangements for that purpose, three missions were sent to examine and report. The first two led to no particular action, but the third

assumed the character and dignity of an Imperial Embassy. It consisted of the following officers of state, all of whom were men of the highest position in Japan :—Ambassador Extraordinary, Sionli T. Iwakura, junior Prime Minister; Associate Ambassadors, Jussammi T. Kibo, Privy Councillor; Jussammi T. Okuba, Minister of Finance; Jushī H. Ito, Acting Minister of Public Works, and Jushie, M. Yamaguti, Assistant Minister of Foreign Affairs, together with secretaries and interpreters, making twelve in all with numerous attendants.

All the staff and junior members being ready, they embarked on board an American steamer at Yokohama in the autumn of 1871, and reached their destination at San Francisco, where they were received by the United States authorities in the most friendly manner. Their progress from the Pacific State to those on the Atlantic sea-board was delayed in consequence of an early and severe winter setting in, which impeded the railway traffic over the Rocky mountains, so that it was not until the beginning of 1872, that they arrived at Washington. Here they entered on their diplomatic business, and the first Japanese envoy at a foreign state was appointed at that city in the person of Mr. Mori, an official well versed in the English language. Here, also, a change was effected in the

dress of the embassy. The members had started in their native costume, but when they found it awkward, and liable to promote ridicule among strangers, this was discarded for European clothing of the most sombre character, a change which has since been carried out in Japan among all government functionaries.

After visiting the chief cities and districts in the States, they crossed the Atlantic and arrived in England about the beginning of August, 1872, dressed like English gentlemen. When they reached London, another Japanese statesman had arrived by the overland route, who had been appointed by the Mikado, to be Envoy Extraordinary and Minister Plenipotentiary at the court of St. James's. His name was Terashima Tozo, previously minister for foreign affairs in Japan; and he was presented to her Majesty the Queen at Osborne by Lord Granville.

Meanwhile the members of the embassy spent their time in visiting the principal places in the metropolis and its environs, accompanied by Sir Harry S. Parkes, our minister at Yedo, and Mr. W. G. Aston, interpreter of the British Legation. Among the gatherings of the day, the British Association for the Advancement of Science, were holding their annual session at Brighton. In the

geographical section the author of this volume had his name on the list to read a paper on "the City of Yedo," its topography to be illustrated by a large native map. This was considered an appropriate occasion to invite the chiefs of the Japanese embassy to be present. Accordingly they made their appearance in the lecture-hall, and listened attentively to the description of their new capital, now named Tokio.

After finishing their tour of the British Isles, they proceeded to the continent, when legations were established at Paris, Brussels, Berlin, the Hague, and St. Petersburg, together with consuls and vice-consuls at the principal sea-ports. Having placed these on a satisfactory footing, the embassy returned to Japan, when the ministers resumed their posts in the Government.

CHAPTER IV.

MILITARY ORGANIZATION.

AMIDST the revolution and progress of Japan, the most remarkable events have been the reforms in almost every institution and department of the state; whereby the ancient oriental systems have been superseded by those of occidental civilization. And what is still more noticeable, is the rapidity with which these changes have taken place, compared with similar revolutions in the British Isles, and on the continent of Europe, and the likelihood of their becoming permanent. For example, the Feudal System which once ruled the rights of some realms in Europe was not absorbed into central governments for many generations or centuries, after their abolition was decreed by the reigning monarchs. As we have briefly shown in the preceding chapter, this all-important measure was enforced by a decree of the Mikado, by the advice of his new Government, in 1868; and although some malcontents among the Daimios and

Samourai, disputed its practical accomplishment by force of arms, yet these were suppressed by the Imperial army and navy, and now all is peace and security under the new *régime*.

To accomplish these satisfactory results, the old military system, with its antiquated arms and armour, was superseded by the formation of an Imperial army, drilled, dressed and equipped with arms of precision. Besides the retainers of the Daimios, who were bound by feudal tenure to furnish their quota of men, upon certain occasions, according to the income of their estates, there was a class of soldiery raised by the Shiogoons, who formed what might be called the nucleus of a national army. Compared with the retainers, they showed some approach to military discipline ; but that at the best was of a loose character. Their uniform was similar to that of the ordinary Japanese dress, with wide sleeves and petticoats. The men in the ranks were armed with matchlocks, spears, and swords of the finest tempered steel, and sharp as razors ; while the officers wore two swords and a dagger in their belts, the latter being sometimes used in committing suicide by *hari-kari*, or ripping up the bowels, in cases of defeat and dishonour. These were formed into regiments of infantry, while others were mounted, and constituted squad-

rons of cavalry. Their horses belonged to a fine breed of animals, hardy, of good bottom, brisk in action, and richly caparisoned ; so that a regiment of these troopers presented a showy cavalcade in peaceful times, whatever they may have done in warfare. Their generals were superbly mounted on prancing steeds, and clothed in flowing robes, which hung over suits of armour, depending from helmets of quaint designs ; the whole presenting a gallant appearance, something like that of the Knights of Malta, or the Spanish Cid Campeodor and his knights. These suits of armour were of various materials, according to the rank of the wearer, from black iron rings fastened to thick scales of leather, to bright steel corslets of chain armour inlaid with gold. Not only were the Shiogoons and their generals enveloped in this rich panoply of war, but the vassal princes among the chief Daimios, headed their retainers in this fashion, —if marching on horseback. It is curious to trace this similarity of costume to that which prevailed amongst the nobility during the middle ages of Europe ; and what adds interest to it, is the fact that a system of heraldry was instituted by these Daimios centuries ago, which obtains to this day.

These crests are mostly of a circular form, representing the corolla of a flower ; that of the Mikado

having radiated lines from a centre, to imitate the petals of the chrysanthemum. Some are enlarged by smaller flowers in the centre, and four at the margin, while a similar device is made by scroll-work in various colours. Occasionally the scrolls are like an hour-glass, and in the shape of two crossed daggers. They have no mottoes or supporters attached, being simple but various in design, to distinguish the families or clans from each other. Formerly there were twenty-one great feudal Daimios out of nearly three hundred belonging to the privileged classes wearing family insignia. These were the Warwicks, Leicesters, Pembrokes, and Percys of Japan, who might be designated the barons of the realm, represented by Satsuma, Nagato, Toza, Owari, and others whose prowess in the field rendered them invincible in warfare against the lesser Daimios.

That power and success was maintained by their armed retainers or *Samo-urai*, who constituted the most formidable and dangerous class in the realm, especially in time of peace. So much was this the case, that the Daimios themselves, and the government of the *Shiogoon*, had long been afraid of their growing power; and it became one of the most important reforms after the revolution, how to lessen their number by disbandment without creating an

irresponsible body of men trained to arms, who would rob rather than labour honestly. When not fighting, bands of them went about the rural provinces plundering the industrious inhabitants, and when they appeared near the foreign residences at Yedo, or the treaty ports, they showed undisguised enmity to the residents. They appeared to be the "swash-bucklers" of Japan, assuming an air of braggadocio when they swaggered through the streets, as history informs us was the case with the "Alsations" in mediæval London. Generally they were cowards, and, although trying to insult foreigners by a bullying demeanour while touching the sword-hilt, they would fly at the sight of a revolver. As the first stroke with their deadly swords was an upward cut from the sheath, all foreigners were advised to go armed, and present their pistols at intending assassins before they had time to unsheath their weapons. Notwithstanding all precautions, the number of assassinations among foreigners in Japan, during the early settlements was considerable.

The soldiery under the Shiigoon, as commander-in-chief of the forces, were under better discipline, although recruited from the retainers of certain Daimios. In all probability this arose from the men receiving a fixed pay, with a regular allowance

of provisions. This high functionary — whom foreigners had misnamed the "Temporal Emperor," — not only commanded the military and naval forces of the sovereign, but was the supreme head of the civil administration; just as if our Horse Guards, Admiralty, and Downing Street offices were all under one man. The last of the Shiogoons who belonged to the powerful family of Tokugawa, named Yoshi Hisa, was friendly to foreigners, and liberal in making treaties. In the days of his greatest power, he was surrounded at times in Yedo, by an armed force of his own soldiery, and the retainers of Daimios, numbering not less than 430,000 officers and men.

Although commander-in-chief of this large body of men at the capital, and a force equally numerous or greater in the provinces, the Shiogoons and their colleagues were not exempt from the attacks of hostile Daimios, whose retainers would carry out the behests of their masters to the death. An instance of this murderous kind happened during the minority of Yoshi Hisa, when the regent was assassinated by the Samo-urai of a rival Daimio. This tragic event occurred in broad daylight, within the precincts of the Shiogoon's castle, while the Regent was on his way to transact official business, accompanied by a large body of attendants. The

cortège slowly wound its way down the road leading to the palace, during inclement cold weather, only a few stragglers being seen. Suddenly one of them flung himself across the line of march, stopping the *norimon* or palanquin in which the regent was seated. Instantly it was surrounded by a compact body of some twenty armed men, who had thrown off their rain-cloaks, and appeared in chain armour brandishing their swords. With frightful yells they rushed upon the bearers, severing their hands from the poles, and cutting down those who did not flee. When the survivors returned to see how it had fared with their master, they found only his headless body in the *norimon*, while one of the assassins had escaped with the sanguinary trophy. When some of them were apprehended and put to the torture, they confessed that they were the retainers of Mito, a great Daimio, who had a deadly enmity to the regent. To him the head was delivered, when he spat on the face of his enemy. It was then secretly conveyed to Kioto and exposed at the place of execution, with a placard stating,—“This is the head of a traitor, who has violated the laws of Japan, which forbid the admission of foreigners into the country.”

Not only were these bloodthirsty Samourai ready to carry out the behests of the vindictive

Daimios against their rivals, but shortly after this event, the retainers of Chosiu, one of the most warlike, sent a body of them to the city of Kioto for the purpose of seizing the person of the youthful Mikado. This occurred in the autumn of 1864, when upwards of 5000 of his retainers, mostly equipped in chain armour, suddenly appeared before this grand old city, and encamped on its plain near its western precincts, with a battery of bronze fieldpieces, many of the 'Samo-urai being armed with foreign rifles and revolvers. One morning before daybreak they marched into the city towards the Mikado's palace, with the intention of seizing the person of their hereditary monarch, to carry out the political designs of Chosiu. The place, however, was strongly guarded by imperial troops, who also had a park of artillery. They rushed to their posts and barricaded the gates, headed by Aisoo, commander of the forces in Kioto, and made a gallant resistance. There were also a number of the Shiogoon's soldiers from Yedo, who guarded one wing of the palace, and were the first to be attacked by Chosiu's men. As daylight revealed their position and strength a desperate encounter ensued, ordnance and musketry were fired on both sides, and many were killed and wounded. Aisoo's force then came into

action, and succeeded in beating off the assailants with great slaughter.

While the fight was raging with fury, another body of Chosiu's men, who were non-combatants set fire to the residences of two great officers in the Mikado's household, causing the inhabitants in the adjacent streets to fly from their burning dwellings into the open country. In another quarter of the city were three large *yashikis*, or barrack residences of Chosiu, which were set on fire by his opponents, so that in a short time a widespread conflagration raged, its lurid flames lighting up the ranks of the combatants with a picturesque but deadly glare. Next day it was further extended by the burning of three great temples, from the effects of shot and shell, in order to render them untenable by the imperial troops stationed there to guard the approach to Nijio castle, where the young Mikado was residing. As it was unsafe for his Majesty to be there, he was obliged to fly with a strong bodyguard to the Temple of Hiyesan, about fifteen miles from Kioto. For three days the conflagration raged, and nearly one-half of the city was reduced to ashes ; but the assailants were repulsed and defeated, leaving behind a third of their number killed and wounded.

This daring attempt by Chosiu, the powerful Daimio

of Nagato, to seize the person of the Mikado, influenced the Shiogoon's government and the Daimios friendly to the imperial rule to punish the rebellious noble. Though they could not reach him in his stronghold at Hangi Castle, it was resolved to destroy his barracks at Yedo, which were capable of quartering 10,000 armed retainers. The firebells were rung, and a large body of firemen were assembled, and led on by the *yakonins* or officers of the troops, who directed the plan of demolition. First the buildings were gutted, and the warlike furnishings thrown into the moat. Then the Daimio's residence was razed to the ground, and the long range of barracks turned into heaps of ruins. Some idea of their extent may be formed from the fact that it took several thousand men three days to complete the work of demolition.

Ultimately this recalcitrant Daimio had to succumb, when the Shiogoon's forces on land were assisted by the British naval squadron at sea, by the bombardment of Simonosaki, and the destruction of his foreign ships. Thus was the great feudal baron of Nagato thoroughly punished and subdued by his own government, as well as by the representatives of the Treaty Powers. Moreover, the circumstances attending his downfall pointed out to the Japanese statesmen of progress, that the main-

tenance of those feudal armies was incompatible with the sovereign rights of the imperial dynasty, vested in the person of the Mikado, and a hindrance to the good government of his realm. Hence it was necessary not only to disband the Samourai as retainers of the Daimios, but also to subjugate and depose the Shiogoon, and form his soldiery into the nucleus of an imperial army. After much contention on sea and land this was accomplished.

At the time this was being effected, it was estimated that the Shiogoon, as generalissimo of the forces, commanded 100,000 infantry, and 20,000 cavalry, four-fifths of them armed with their ancient weapons, including bows and arrows. When, however, this nominal force was inspected for the purpose of reorganization, there were not more than 80,000 men, considered efficient for infantry, cavalry, artillery, and engineers, to be armed, equipped, and drilled after the European system. As to the contingents the Daimios were bound to furnish, they numbered on paper about 370,000 infantry, and 20,000 cavalry, but they were at no time entirely available to combine as a federal army; so the best of them were recruited into the national service, which has been gradually increasing until the disciplined army musters about 150,000 men, besides militia.

Now that these military elements of the past have been sifted, selected, and rearranged for their consolidation into a national army, after European models in costume and equipment, though the men have gained in efficiency yet they have lost in picturesqueness. As a rule, the Japanese soldiers are short men according to the British standard of heights for the army; so that when they appear on parade in their tight dresses and shakoes, they look like companies of boys, compared to their former appearance in flowing sleeves and continuations. Moreover, when on the march, their shuffling gait, acquired in undisciplined days, has only in a few instances been overcome, consequently they cut a comical figure compared to foreign troops. But when the day of battle comes, these eccentricities are not observable, as they go into action with an *elan* that few European troops can excel. Their instructors came from France at first, but the ambassador who visited Europe deemed the military system of that nation less suitable for drilling and embodying the Japanese army than the Prussian system. Hence the uniforms are cut after the patterns of the regiments in both countries, sometimes of one corps sometimes of another, and occasionally the patterns are blended, making rather an incongru-

ous appearance in foreign estimation. Their arms are of the newest construction, and in their hands dwarf the appearance of the infantry still more. The mounted troops and artillery make a better appearance ; and the Mikado has a decidedly military looking corps of Horse Guards quartered at Tokio, who escort his carriage on all great occasions. He himself is most frequently clad in the costume of a foreign general, thickly embroidered with gold lace, tags, and epaulettes, an attire which suits his swarthy face, and the military appearance of his moustache and imperial, and his hair, closely cropped in European style.

These disciplined soldiers were not long consolidated into regiments, forming the nucleus of the national army, before an opportunity occurred which brought them into contact with the remainder of the old feudal forces, who refused to enter the new military ranks. For several years the government agents in the western and southern provinces reported a strong element of discontent prevailing among the unemployed ex-samurai, who had spent the means obtained on transferring their lands to the state, without saving sufficient for their future maintenance. The first to declare his disaffection was a noted *Yakonin*, or officer, named Mayebara, who formerly fought in the civil

war which overthrew the Shiogoon power. He issued a proclamation, in which he declared it to be his intention to free the Mikado from his new evil councillors; saying that he would for such a purpose use force, and he called upon all intelligent Samourai to lend him a hand. To his appeal there was an immediate response, chiefly from Chosiu malcontents in the island of Kiusiu. At first they assembled in small parties, which the government were able to disperse by sending a body of armed police to the disaffected districts. So 110 drilled policemen left Tokio, were landed at Hakita, and finding the insurgents in arms, attacked them and drove them to the hills, making sixty-five prisoners, who were brought on to Nagasaki.

This was, however, only a small contingent of the rebels, the main body, under the command of Mayebara, were in the interior of the island, formed into three detachments, one remaining at Hagi, one marching for Hamada, and one for Tsumano chiefly composed of men from the Kumamoto, and Akidzuki clans. The insurrection soon assumed such formidable proportions that the government had no other alternative but to crush it with their new military force. This happened in November, 1876, when a battalion of infantry from the camp

at Osaka was despatched with all speed to the field of insurrection. They arrived in time to prevent a junction of the three detachments, of about 1000 men each, and attacked them severally in gallant style, defeating two of them, and killing wards of 200 men. The third contingent, under the leader Mayebara, ran out of ammunition ; and through him negotiations were carried on to suppress the revolt, which ended in failure. Then he and seven adherents attempted to escape from the island of Kiusiu, but the junk they had boarded met with bad weather and had to put in at a harbour where they were arrested by the authorities. When these men and their families saw no chance of success, three of their wives committed suicide, while a fourth killed his wife, who had received a bullet wound, and his son, the mother committing suicide, in accordance with old Japanese custom.

The method by which suicide is, or rather was committed, because the sanguinary practice has almost died out, is neither by hanging or cutting the throat, but with a sharp dagger, cutting a cross on the abdomen and disembowelling the victim, and named *harikari*. Not only did these women destroy themselves, but great numbers of the men also, the attendant circumstances being of a peculiar kind illustrative of exploded institutions. Four

young Samourai entered a temple in Kumamoto where they committed harikari at the Sintoo shrine, each of them placing on the altar a copy of romantic verses written by himself. On the top of a mountain in the vicinity of the battlefield, six others were found who had died by their own hands. An old Samourai named Tamaki, seventy-seven years of age, who belonged to the *jai*, or anti-foreign party, when he heard of Mayebara's arrest, went to the tomb of his ancestors and there committed suicide. Four more of the Kumamoto rebels went as fugitives to a private house, there to put themselves out of reach of the enemy, and commit harikari. Before, however, accomplishing their design, they spent a whole day drinking, dancing, and singing ; so much so, that the mistress of the house urged them to accomplish their task, lest the police should have time to come and arrest them. But they did not allow themselves to be disturbed by any such apprehensions, they merely said they would fight any intruder, and continued their revelry until the evening came, when they donned festal robes and killed themselves according to ancient custom. It was estimated at the time, when the insurgents received the first check from the imperial troops, that the number of those, who in consequence of defeat committed suicide,

was almost equal to the number slain in the engagement.

For three months up to the close of 1876, comparative quiet remained in the turbulent provinces of Kiusiu, and the promoters of peace and order were sanguine that the spirit of disaffection to the new order of things was nipped in the bud. Not so. From what transpired at the beginning of the following year, there was evidence that a rebellion was being secretly matured by the Samourai of the warlike Satsuma clan, not merely among the lesser ex-retainers, but headed by the leading ex-Daimios. The first intimation of the movement that reached government, was the report of an attack upon the gunpowder manufactory at Kagosima, which was forcibly entered by a band of armed men, who put the persons in charge to flight, and proceeded to carry away the powder. As before, a body of police was sent to capture the delinquents, but these were so numerous that they were deterred from seizing any of them, while it was ascertained that the malcontents were possessed of many rifles, but were short of powder, and that for this reason they seized the contents of the magazine. It was further ascertained that there were nearly ten thousand Satsuma men encamped near Kumamoto, the scene of the first outbreak, one-fifth armed

with rifles and the remainder with swords; who declared hostility against the government, but not the sovereign, in defence of their feudatory claims.

The cause of this fresh outbreak among the restless malcontents of Satsuma, was based upon the discontent of the landholders and others belonging to the exploded system of feudal tenures, who received pensions from the national treasury on yielding up their lands and privileges to the Central Government. So far this arrangement was fairly successful, but it drained the Exchequer of means that checked the financial progress of the State; and the pensions were therefore capitalized, the principal to be paid off in June, 1877. As the time drew near for the settlement, it was calculated that the amount of funds which would come into the hands of the privileged classes, at an approximate estimate, would be equivalent to six and a half million sterling, distributed throughout the whole realm. Instead of paying the recipients in full at the time specified, as originally intended, a new arrangement, so as to spread the disbursements over several years, and into national investments, was proposed by the chief statesman of progress, Iwakura, well known in England as Japanese Ambassador Extraordinary.

His proposals were to invest one half of this

amount in the establishment of a bank, to be conducted on the most approved foreign system ; two and a half millions to be made a government loan at liberal interest, and the remainder to be employed in the establishment of useful manufactures by machinery. This patriotic proposition met with the approbation of his colleagues in the Administration, but in the Assembly of Nobles it was received with murmurs of disapprobation, not only by the inferior ex-Daimios but by some of the most influential men in the State, whose kinsmen held important posts in the army and navy, as well as the civil service. The leader of these malcontents was the redoubtable Shimadzoo Saburo, the recognized chief of the still powerful clan of Satsuma, occupying the territory which includes the town and district of Kagosima, where the insurgents were encamped.

The government seeing the threatening aspect of affairs, and the likelihood of the movement becoming formidable, again had recourse to the disciplined army in order to check the incipient insurrection. Accordingly orders were issued through the military and naval departments to use all despatch in forwarding ships with troops to the scene of insurrection. It was observable at the time that these orders were executed more tardily than was

consistent with the urgency of despatch, necessary on such an important occasion. Moreover when the troops came into collision with the insurgents, though they fought a successful engagement at first, yet as many of the officers and men were clansmen of their antagonists, they relaxed their efforts to suppress the rising. These facts and other circumstances convinced the government that there existed elements of disloyalty in the ranks of the newly-organized army that it was necessary to eradicate, if they could not come to terms with the leaders of the insurrection. Doubts upon these questions led to a temporizing policy, which, instead of calming down the passions of the turbulent ex-samurai, emboldened them to increase their warlike efforts, in the hopes that they might regain their former incomes and privileges.

When these events occurred in February, 1877, the disciplined army had for its commander-in-chief, General Saigo Takamori, the most skilful soldier in Japan, and having the devotion of the best regiments. This was especially the case where the Satsuma element preponderated, he being of the same kinship ; so it was soon found out that he sympathized with the insurgents, while he was inimical to the government, though perfectly loyal to the Mikado. Besides his dissent from the Ad-

ministration on public affairs, he had a private grievance against Okuba, one of its leading members, who, he alleged, had begun to raise a conspiracy against him, with a view to seizing his person at Kagosima, where he was then quartered, for the purpose of bringing him to trial on a charge of disloyalty to the government. This attempt failed, and the enraged Saigo, together with Generals Kirino and Shinawara, both Satsuma men, resolved on demanding satisfaction from Okuba, and his punishment at the hands of the Mikado. For this purpose they assembled a force of fifteen thousand adherents, with the intention of marching on Tokio, where they expected to find the emperor. It so happened, however, that his majesty was on an imperial progress to Kioto the ancient capital, and *en route* to open the newly-constructed railway between Hiogo and Osaka. When he learnt by telegraph the particulars of the hostile movement in Kagosima, and its extension to other districts, together with the evident defection of General Saigo, he dismissed him from the rank of commander-in-chief, and appointed Prince Arisugawa to that post, as a temporary measure.

No time was lost in arresting the progress of the three generals, each advancing with a division of five thousand men and some artillery. Two of these

contingents came into collision with the imperial forces at Kumamoto, a city not far from Kagosima. A desperate fight took place ; many were killed and wounded on both sides, without any decisive victory, while a great part of the city was set on fire by a bombardment of shells. One column advancing towards the city from Tsuboi, were met by the government troops and dispersed with grape-shot. Another column advanced by the high road and gave battle, when a man-of-war arriving in the neighbourhood landed reinforcements, and gained possession of the hills. The Satsuma men, finding themselves attacked on both sides, broke and fled. Another engagement took place, in which the insurgents lost heavily and retreated in disorder. In the first battle more than twelve thousand men were engaged on the rebel side, and the fighting lasted five hours. Notwithstanding this defeat hostilities were renewed next day, when the rebels were again worsted and retreated to Wooyekī, before the disciplined troops. It was said that the enemy fought bravely but hopelessly, and in retreating left many prisoners in the hands of the imperial forces. These repeated defeats depressed the spirits of the rebels, and inspired the national army with great confidence. Prince Arisugawa-no-miya, the new commander-in-chief, established

his head-quarters at Fukuoka, a town on the west coast, commanding the approach to Simonosaki Strait on the Kiusiu side. Thousands of government troops were continually arriving in the disturbed districts, and a confident feeling was entertained at the close of February that they would stamp out the rebellion.

Those sanguine anticipations were not realized. Desultory warfare was carried on for five months afterwards, when the Satsuma men were reinforced by disaffected partisans from other districts, until the hostile movement assumed the proportions of a civil war. Not only were the land rebels being strengthened by fresh contingents, some with artillery, but several armed steamers were brought to add a sea force, for coast operation. This became a source of uneasiness to peaceable merchants, and seaport towns where foreigners were resident. The inquietude was most felt at Hiogo, where twenty pieces of cannon were sent from Yokohama to defend the place. In most of the western and southern provinces, the ex-samurai movement seemed like an avalanche, gaining greater power and bulk as it advanced towards the capital. If it had proved successful in overwhelming the newly acquired force, there can be no doubt that the progress of Japan in the path of peaceful civi-

lization would have been arrested, and much of the old feudal leaven restored into the body politic. This the energetic reformers of the Administration apprehended, and they were resolved to spare neither men nor means in crushing the rebellion.

It is not necessary to enter into any details of this internecine strife, which paralyzed the financial resources of the government when they were already in great straits to meet their home and foreign engagements. Suffice it to say that instead of consolidating the whole land-force into one powerful army, the commander-in-chief, from want of generalship and a lack of knowledge of European military tactics, divided his men into detachments, and attacked bodies of insurgents more numerous than themselves. The consequences were that the enemy sometimes gained a victory, or engagements resulted in a drawn battle, which encouraged the desperate Samourai to persevere in sacrificing their lives rather than submit. Moreover, from time to time the government made overtures, through their agents, to come to a compromise, that would stop further bloodshed. These offers, instead of being entertained, were taken by the deluded rebels as signs of weakness, and their demands were such that they could not be complied with.

Saigo no longer appeared under the mask of

loyalty, but raised his standard of revolt, bearing this inscription : "Saigo Takamori, Commander-in-chief, President of the New Government." From this, it would appear that he was preparing for a *coup-d'état*, to overthrow the peaceful régime, and establish a military despotism, such as existed in the days of the Shiigoons, or generalissimos. To what extent the ex-samourai of other districts in the island of Kiusiu joined his flag was not known, but the wily soldier endeavoured to create disaffection among the loyal disciplined troops. This he did not succeed in accomplishing, as the officers took great care in preventing emissaries entering the camps and distributing revolutionary placards. At the same time the presence of this redoubtable general in the battle-field, commanding picked men with reinforcements, had the effect of checking the attacks of the army. In most instances victory was claimed by both sides, while they ravaged the country more in the fashion of guerilla warfare than in pitched battles. Nevertheless, these engagements were of a sanguinary character, the numbers of killed and wounded on both sides reaching to many thousands.

At length, after a struggle of seven months from the commencement of the outbreak, the insurgents were so diminished in numbers, and destitute of pro-

visions and ammunition, that Saigo and other leaders saw no chance of success. Accordingly, they induced about 5000 of their adherents to surrender themselves to the Imperial forces ; telling them that the cause for which they had been fighting was no longer practicable, and it was useless to compel them to persist any longer against the government troops. Having effected this, without the commander himself or his colleagues delivering up their arms, Generals Saigo Takamori and Kirino, with about 500 followers, who would not forsake their brave but misguided captain, ascended the peak of Yenodadi, where they defeated a reconnoitring party of Imperialists, and reaching another mountain named Shiroyama, in the province of Higo, they erected fortified works. No time was lost in besieging the enemy in this his last stronghold, a measure thus recorded by the *Nichi Nichi Shimbun*, the government newspaper :—"On the 24th September, [1877,] the 10th year of Meiji, at 4 a.m., the Imperial forces commenced their attack ; at half past four, they stormed the Shiroyama mountain, and approached the rebel positions, which were completely overthrown by five o'clock. Saigo Takamori, Kirino Toshiaki, and Murata Shimpachi, fell on the battle-field, and the rebellion is now completely crushed." Saigo was killed by a rifle-shot, while

bravely leading on his men, and Kirino, the second in command, was killed by a cannon-ball. In order to prove to the authorities at Tokio that these two leaders of the rebellion were dead, their heads were cut off and sent thither; while their bodies were interred at Kagosima, with the honours paid to brave men.

Some idea of the magnitude of this formidable insurrection may be formed from the monetary "sinews of war" expended by the government, an outlay which was chiefly covered by issues of *Kinsatz* or Exchequer bills. Up to the end of July the Government Gazette stated that the total amount expended on the rebellion by the *Okurasko* department over and above the ordinary army expenditure was 26,600,000 *yen*, equivalent to 5,350,000 *l.* sterling. In addition, the cost of the two last months increased the total to about 8,000,000 *l.*; and if the expenditure of the rebels be taken at one half, not less than 12,000,000 *l.* sterling was spent on that fruitless insurrection.

Within the imperial precincts of the capital, next to O-shiro, where the Mikado resides, are the barracks, or head-quarters of the army, what we might designate the Japanese Horse Guards. Here are quartered regiments of infantry, cavalry, and artillery, all under drill by instructors from Prus-

sian military schools, until their native assistants become so efficient that they will be paid off and superseded. An uncle of the Mikado, named Prince Kita Shirakova, a captain in the Prussian Dragoons, having studied military tactics and strategy at Berlin, has been appointed by his nephew Commander-in-chief of the Japanese army. When it was determined by the government, on the report of the ambassadors who had visited Europe and America, to adopt the Prussian military system as the most suitable for their new army, the infantry were armed with the famous German needle-gun, but since then, others of the Snider and Martini-Henry construction have been introduced. At first, of course, they were awkward in handling these weapons at platoon and manual exercises ; but when manœuvred according to the Prussian regulations the grip and use of the rifle was complete, without a jerk in a whole battalion. When the columns deployed, they fell back again with the greatest precision. Previously the men wore stockings and straw sandals, but now they are shod in strong leather boots. It is this change that has caused their shuffling gait, which will be soon got over by drill and practice. The peculiar *coiffure* has had to give way, and the hair is cut short in European military style ; their whole habits, indeed, while on service,

they have been compelled to change, acting in obedience to discipline.

Besides the barracks there are military schools, in which the ensigns are educated for appointments as officers in the army. There young gentlemen, and sons of nobles, are instructed by Prussian officers, appointed for the purpose at the request of the government. In rank they are organized as captains, lieutenants, and sub-officers, precisely on the same system as in Prussia. At their head is a major or colonel, who generally understands something of the German language, as the words of command are given in it. Lectures are delivered by him and his lieutenants, on military tactics, fortifications, and evolutions of artillery, which are generally attended by all the officers in garrison, having sometimes 500 most attentive hearers. Military duty was at first introduced for a period of service restricted to three years, but this has been extended to five years, for the infantry. Other terms are arranged for the cavalry, as they are only called out on special service, and some companies have to furnish their own horses, though their maintenance is paid by the military authorities. What that is and the pay of men and officers we have no data from which to furnish an accurate statement, but it is low, and regulated on the Prus-

sian scale. The corps of artillery is not strong, and their guns are after the Prussian model of 7-pounders, with several batteries of artillery suitable for mountain warfare, which can be taken to pieces and carried on horses, as high as the peak of Fusi-yama, the great volcanic mountain. To complete this army on the European system there is a corps of pioneers, detachments heading every regiment, in complete panoply of war.

1870

CHAPTER V.

THE NAVY.

JAPAN being eminently a maritime country, like our own, her institutions are "steeped in brine;" and from time immemorial a hardy and numerous class of seamen have been reared. But from her isolation for so many centuries, and the prohibition which once existed by which no Japanese was allowed to leave the islands under the penalty of death in the event of returning, the exercise of their vocation was confined to their own waters. Moreover, as the rulers saw no necessity for building large vessels above a few hundred tons measurement, the sailors had to ply their occupation in small craft,—but of beautiful build and rig—which they do expertly both in sailing and rowing. When the British and other foreign ships-of-war entered their most exclusive harbours, and compelled refractory Daimios to respect treaty obligations and come to terms, they saw the advantage of acquiring a similar class of vessels to engage the enemy on

his own element. Accordingly Satsuma, Chosiu, Nagato, and other wealthy nobles proclaimed a truce, so that hostilities were suspended. Seeing numbers of merchant steamers, chiefly British, frequenting the principal harbours for the purposes of trade, it occurred to the more astute that these, if purchased, could be manned and armed as war-ships. Through the agents at the ports their purchase was agreed to by the merchants and owners resident in China, who made good sales of them to the wealthy Daimios, shrewdly guessing that they were not fit to stand the broadside of a man-of-war. As many as twenty merchant-steamers were sold during two years, when some had heavy armaments placed in them, and disputed the passage of their seas to foreign ships, especially the Strait of Simonosaki.

Besides the merchant-steamers purchased by the wealthy Daimios, the Shiogoon had several *bond fide* war steam-vessels, constructed in foreign dock-yards. The largest of these was the "Stonewall Jackson," a frigate from the American Navy, which the United States Government exchanged for one built by a private firm which the Japanese rejected. There were two ironclads built in Scotland, of a superior construction, suitable to the native officers and crews who manned them.

Three smaller vessels of the gunboat class, which had been sold from the British squadron in Japan waters, completed a list of six war-ships in addition to the twenty merchant-steamers armed and manned after the style of European men-of-war. The latter were nearly all in the possession of wealthy Daimios, who also possessed one or two of the former.

When the consolidation of the land-forces into a national army was progressing, a similar project was mooted, regarding the organization of a national navy, to comprise all the foreign-built ships in the Shiogoon's service and the hands of Daimios. This project emanated from Higo, a Daimio of the first rank, whose territory in the island of Kiusiu yielded a revenue equivalent to 400,000*l.* per annum. On transferring his extensive landed possessions to the Mikado, he, along with Satsuma, Tosa, Nagato, Kanga, and others who had invested largely in foreign ships, retained all their property afloat, as well as their family residences and movables on shore. On the subject of foreign ships and trade still in the hands of the ex-Daimios, he addressed a memorial to the Mikado, setting forth his views, to the following purport :—

He expressed it as his opinion that the navy

should be entirely in the hands of the government, and that all ships of foreign build, armed as men-of-war, held by ex-feudatories, should be delivered over to the central authority, at a fixed value, for which interest should be paid annually, as in the case of the land transfers. Moreover, he suggested that the owners of steamers and sailing-ships employed in commerce, should be called upon to dispose of them to merchants or trading companies, in order that all mercantile pursuits should be given up by the Japanese nobility, and left entirely in the hands of the native merchants, of their several districts. At the time these proposals and suggestions were made, the government did not see their way to purchase so many ships with an impoverished exchequer, especially when their new policy was on the path of peace. Nevertheless the views contained in Higo's memorial were ultimately carried out, with the necessary amendments, showing that he was an astute and practical statesman. At the same time the government did not neglect the efficient maintenance of the squadron handed over by their predecessors under the Shiogoon.

Meanwhile the Daimios most hostile to foreigners were not only adding heavier armaments to the converted foreign steamers, besides the Dutch

corvette "Soembing," mounting eight heavy guns, but they were secretly arming their forces and manning their batteries on the coast with foreign ordnance and munitions of war, besides manufacturing them extensively at their own factories. It became evident to the British and European admirals, commanding naval forces in Japanese waters, that not only were great preparations being made to resist foreign invasion, but the wealthiest and most warlike feudal barons were burning to come into collision with the naval enemy, and try conclusions on his own system of warfare. As yet they had no experience of a naval action or bombardment of fortified towns; and when they saw the increased strength of their own armaments, they felt confident the foreign forces could be repulsed with great slaughter.

Foremost among these powerful Daimios of the old exclusive class was Chosiu of Nagato, who had assassinated the regent of the Shiogoon through his emissaries. His magnificent maritime domain forming the extreme southern province of Nippon, included all the country on the northern shore of Simonosaki Strait, including the fortified town from which its name is derived. As described in the first chapter, that picturesque passage to the Inland Sea is barely half-a-mile wide,

and it was commanded by six batteries, at intervals along the shore for four miles. Being the shortest channel from west to east along the mainland coast, it was frequented by foreign war vessels, and merchant-steamers constantly passing to and fro, without asking permission of the land-owners on either side, as they considered the channel an ocean highway open to all ships. This Chosiu disputed, and secretly made preparations to attack some of the foreign ships disobeying his commands.

Affairs were in this warlike and portentous condition while an American merchant-steamer, named the "Pembroke," was on her passage from Yokohama to Shanghai. When in the Suwonada Sea she passed a large sailing-ship of foreign build, heavily armed and manned, and the captain, never dreaming of any hostile intent, brought his vessel to an anchor at the east entrance to Simonosaki Strait. At the same time the sailing-vessel brought up about a quarter of a mile off, and hoisted the Japanese war-ensign. When she was approaching the steamer, a gun was fired from the first battery, and the signal repeated along the coast by the five other forts. This was in the afternoon of a summer day, and both vessels remained near each other until next morning, when the treache-

rous Japanese fired a dozen broadside shots into the defenceless American, which cut away part of the rigging. Then an armed brig suddenly appeared to windward, and both vessels fired as rapidly as they could load and discharge, but without doing much damage, the night being dark. By this time the "Pembroke" got up steam, and escaped out of range from her assailants to the wide waters of the Inland Sea.

This was the commencement of hostilities against foreign ships, and as the "Pembroke" was an unarmed American merchantman, it showed that no class of vessel or national flag was exempt from attack. Ten days after the foregoing occurrence, the "Kien-Chang," a French despatch-boat, belonging to a squadron under Admiral Jaurez, was fired upon, and a boat sent to make inquiries was sunk by a round shot—the vessel only escaping the same fate by steering through a hitherto untried channel. As the "Kien-Chang" was entering Nagasaki harbour, the commander boarded the "Medusa"—a Dutch man-of-war bound for the straits. He informed the captain of what had happened, to put him on his guard, so he hoisted the Netherlands' ensign, thinking that it would be respected as the oldest friendly foreign flag. In this he was mistaken: for the

"Medusa," on entering the channel, was saluted with shotted guns from the north battery and the brig. Immediately the decks were cleared for action, and a smart engagement ensued, which lasted for an hour and a half, when the "Medusa" got through, but not without damage and five men killed or wounded.

Immediately these hostile attacks were reported to the American and French admirals with their squadrons in Yedo Bay. They at once took steps to punish Chosiu in his stronghold. Accordingly the United States' corvette "Wyoming" boldly steered up to the Simonosaki anchorage, and engaged the barque and brig—formerly the "Lancefield" and "Lanrick"—purchased from British owners in China. These were soon disabled; but her guns were unable to cope with the heavy ordnance in the batteries, so she had to retire after an action of an hour and ten minutes, with the loss of four men killed and seven wounded. Then Admiral Jaurez brought up his flag-ship the "Semiramis" and the "Tancrede" corvette, to avenge the attack upon his despatch-boat. Not only did his powerful broadsides silence the batteries, but he landed a force of marines and sailors, who defeated a body of *samourai* two thousand strong and led by Daimios in complete

armour. A temple used as a powder-magazine was blown up, and the force got on board with few casualties.

The effect of these retaliatory engagements being considered insufficient to punish and repress the hostile intentions of Chosiu, the foreign naval officers combined to send an allied fleet to bombard Simonosaki, and set the straits free to all comers. Accordingly troops for the expedition were embarked on five French vessels, four Dutch, one American, and eight British. These eighteen men-of-war were arranged in battle array, in Simonosaki harbour. While the large ships lay at anchor, those of lighter draught kept under steam and engaged the batteries. For three hours and a half the bombardment was kept up with a continuous discharge of shot and shell, which was so smartly responded to by the Japanese gunners, that it elicited the praise of all on board the fleet. Next day the batteries were silenced, and a large force of soldiers, marines, and sailors, landed, dismantled the batteries, and captured sixty-two pieces of ordnance as trophies. While the demolition of the batteries, and the embarkation of the guns was in progress, an envoy of Chosiu came on board Admiral Kuper's flag-ship, under a flag of truce, charged with instructions to terminate hostilities.

This was done, and subsequently Simonosaki Strait was free to all nations.

Besides acting with the allied fleet in this engagement with a hostile Daimio, Admiral Kuper assembled his squadron to punish another of them solely on British interests. This was Shimadzoo Sabura of Satsuma, whose retainers had assassinated an English gentleman named Richardson, a Shanghai merchant, on a visit to Japan, who was cut down with swords while looking on at the Daimio's procession. Sabura having refused to comply with the terms of the British Minister to deliver up the assassins to punishment, there was no other alternative but to demand them by force, and punish him and his adherents in the stronghold of Kagosima. That fortified town is situated on the landlocked shores of a bay, from which it derives its name, opening from the extreme southern cape of Kiusiu island. It is a large town from whence considerable trade was carried on by the peaceable inhabitants, who, however, lived in a quarter separated from the citadel, with a population of 180,000.

The British squadron, consisting of seven vessels, carrying eighty-nine guns, anchored off the city, while negotiations were begun, hoping that hostilities might be averted by diplomacy. No

satisfactory reply was received, so a reconnoitring party was despatched, and seized three foreign steamers laden with grain and copper ore. The Japanese seeing this, opened fire on the fleet, and then the bombardment commenced. The weather, which had been lowering all the morning, now burst forth in one of the terrible typhoons which sweep across these seas. Nevertheless, the "Euryalus," flag-ship, led the van, showering shot and shell over the devoted city, until the storm reached its height, threatening to drive her ashore, when she retired to safer ground, with the loss of Captain Josling, Commander Wilmot, and seven men, besides double that number wounded. The "Perseus" blew up the gun-foundry and magazine with rockets, and the city caught fire from the strong wind carrying ignited materials. During the whole of that night it blew a hurricane, but the squadron rode it out without any material damage.

This was the severest blow inflicted by any foreign power on the recalcitrant Daimios ; and it especially struck terror into the hitherto invincible Satsuma clan, as a punishment on Shimadzoo Sabura, whose adherents wantonly assassinated a British subject. It had the desired effect of bringing them to terms with the *Chargé-d'Affaires*

at Yokohama, where envoys were sent from Kago-sima. The demands were that the assassins should be delivered up, and an indemnity equivalent to 25,000*l.* paid, partly to the relatives of Mr. Richardson, and partly for other sufferers. The money was duly handed over to the legation. The murderers, however, were stated to have escaped no one knew whither; but the envoy said every diligence would be used in searching for them, and that they should be, as soon as arrested, punished with death in the presence of British officers. This was accepted as the basis of good-will and amity, and thus ended the punishment and redress for the cruel murder of an Englishman.

Although these warlike measures were taken independently by the British naval representatives in Japan, yet they were acts on behalf of all the foreigners in the country, exposed to similar dangers. Assassinations, however, did not immediately cease, for others occurred at the British and American legations; and cases of Frenchmen and Dutchmen being massacred, occurred for several years afterwards, which were all satisfactorily arranged on the principle laid down in the Satsuma affairs.

In time these disappeared, and now it is safe for a foreigner to take up his abode at any of the

treaty ports. Hence the bombardments of Simono saki and Kagosima have been beneficial to civilization.

Instead of bearing animosity towards the British who had bombarded Kagosima and other strongholds successfully, the Japanese admired the power and pluck of our forces, and as the greatest naval nation in the world, not only resolved to adopt our naval system, but requested to have instructors from our fleets and dockyards. The result of that application was favourable, and the Admiralty selected efficient officers, and petty officers, to inaugurate a naval school at Tokio—a large building with subsidiary erections on the shore of Yedo Bay. Here are twenty-three Englishmen from our navy :—One lieutenant, as Director of Nautical Studies, one Director of Engineering, one engineer, three gunners, one boatswain, two chief gunner's mates, one chief boatswain's mate, one gunner's mate, one quartermaster, one leading stoker, one ship's corporal, six leading seamen, and one able seaman. On an average some 500 students are practically taught seamanship and engineering in all their branches, upon the English system ; and all the books, with sea-names, are given in our language, which is the prevailing foreign tongue in the government institutions and records. Mr. Watson, Her Majesty's

Secretary of Legation at Tokio, reports that, "The course of instruction followed at the Naval College, as well as the discipline which is enforced, are similar to those observed at the like institutions in England. The cadets wear the same naval uniform, and the seamen also, as ours at Woolwich. Everything promises favourably as respects this establishment, from which Japan may derive more real advantage from a material point of view, than from any increase of her importance as a naval Power."

On the southern shore of Yedo Gulf, opposite the city of Tokio, there are an arsenal and dock-yards, situated on a terrace cut in the side of a mountain, and named Yokoska. The principal dock is 407 feet long, 82 feet wide, and 21 feet deep ; and is capable of accommodating the largest vessels in the Japanese navy, or the greatest foreign ocean steamers requiring repairs. Corvettes and other ships of the British Navy have been refitted in this dock, the water of which can be pumped out in ten hours by three large steam-pumps. Its construction occupied eighteen months, and cost the Japanese Government 240,000 Mexican dollars. A smaller dock has been constructed for the accommodation of gun-boats, and craft of small tonnage. The Admiralty also have a rope manu-

factory, a foundry, a boiler manufactory, a mechanical forge, a steam sawing-machine, and all the necessary appliances for repairing ships. These extensive naval works were begun in 1869 at the suggestion of the French Ambassador, who having, it was said, a pecuniary interest in the outlay for their construction, appointed a superintendent, with numerous assistants among his own countrymen, to construct the arsenal and dockyards, at a cost which the Japanese exchequer could at that time but ill afford. Be that as it may, under the able management of M. Verny, and the other officials, the works were finished in two years, and in full operation. In the engineering department all the appliances are erected, for casting plates and cylinders of considerable dimensions. Likewise the machines and furnaces for bending thick iron plates; for rivetting boilers, drilling holes, turning shafts, axles, and cylinders, planing the surfaces of iron, besides steam saw-mills, and planing machines for timber. Altogether a complete establishment for constructing steamships of war. However, these appliances have only been practically employed in turning out gun-boats and the lesser kinds of vessels in the navy. Although they do every credit to the designers, and the Japanese workmen employed, yet the great "rams"

and ironclads have been built in private British dockyards, with an excellence not to be attained in the Japanese naval establishments. In like manner, all the small arms, especially cutlasses and sword-bayonets are manufactured in the arsenal of Yokoska ; together with the smaller ordnance, and ammunition, but the large Armstrong guns of twelve to thirty-six tons are made in England, besides heavy Krupp guns in Germany. In the workshops and docks at Yokoska there are Japanese superintendents drafted from the cadets at the Naval College, who in acquiring the requisite experience supersede the foreigners, and this is the policy in other departments.

Without entering into details in the list of all the vessels it will suffice to mention the *Rioyo-kan*, as an iron-clad covered with $3\frac{1}{2}$ inch plate, having a capacity of 1300 tons. It has engines of 280 horse-power, armed with two 100-pounder Armstrong guns, eight 64-pounder muzzle-loaders, and its crew consists of 275 men. The ram *Adsuma-kan* has an engine of 500 horse-power, and is armed with one 300-pounder, and two 70-pounders, all muzzle-loaders. The corvette, *Nitsin-kan*, of 1000 tons, and 250 horse-power, is armed with a 7-inch Armstrong, and six 60-pounders with a crew of 145 men. The *Kagusa-kan* has a good

engine of 300 horse-power ; is armed with one 100-pounder, four 50-pounders, and one 20-pounder, with a crew of 130 men. The steam corvette *Malacca* (formerly English) of 1400 tons, and 300 horse-power, is now called the *Tukula-kan*, and is equipped as a training ship for sea service, besides the *Fusiyama-kan*, harbour training vessel for cadets at the naval college. Four gun-boats complete that first list, namely the *Wunyo-kan*, *Mosi-kan*, *Hosholan*, and *Thabor-kan*, each armed with from four to six heavy guns, and crews from sixty to seventy men. The transport *Osaca-maru*, and a few others, may be employed in case of need ; but the older gun-boats are useless for purposes of war, and could only be serviceable as hospital and store-ships. Since then (1874) the service has been augmented by some of the largest and strongest ships in the Japanese navy. Among them is the *Saiki-kan*, and *Kasuga-kan*, two brigs of war, and the *Hiyi-kan*, a corvette built at Pembroke dock-yard. But the monarch of the fleet is the *Foosoo-kan*, launched from the yard of Messrs. Samuda Brothers, about a year ago. This ship represents the most advanced type of a vessel combining high speed with thick armour, heavy armaments, moderate size and great handiness. It is 220 feet long, 48 feet broad, 2343 tons burthen, with a displace-

ment of 3000 tons, and has a main-deck battery protected by armour 8 inches thick, in which are four of Krupp's long 24 centimetre breechloading guns. The weight of these guns is 15 tons, and their calibre 7 inches. There is an upper-deck battery with two of Krupp's long 17 centimetre guns. The engines are twin screw of 3500 horse-power, and the ship is provided with a powerful ram, and a running-in bowsprit.

There are several other vessels of the corvette class, and many new ones of the gun-boat size, with heavy armaments, so that the Japanese navy at the present day comprises no fewer than thirty ships of war capable of contending with even a formidable enemy in action. In addition to these fighting ships, there is a third training vessel, larger than the other two, for cruising in foreign waters, with a crew of naval cadets on board to learn practical seamanship. It is named *Tsukuba*, registers 1033 tons, and has an engine of 200 horse-power. This steam vessel was originally built for the British navy, and purchased by the Japanese Government from the Admiralty. It is built of teak timber, and fitted up in the best style for the officers and cadets, as well as the Japanese seamen. There are three English instructors on board, detailed from the British navy—a gunner,

boatswain, and an able seaman, each proficient in his department. They are the only foreigners on board ; the commander, captain, lieutenants, and other officers are Japanese. Altogether there are generally on board during a cruise, twenty-five officers, thirty-six cadets, 232 seamen, and seventeen marines. The cruises at first were undertaken annually to Chinese ports on the mainland, and the island of Formosa. At length they were extended across the Pacific Ocean to the coast of California, visiting San Francisco and other ports, and in time may circumnavigate the globe. During these voyages the English instructors have reported favourably upon the intelligence, activity, and efficiency of the officers and cadets, saying that they were equal to an average European class of seamen, while the cadets showed an anxiety to learn navigation, which exceeded that to be found among those destined for our own navy.

Regarding the important point of finding sufficiently skilled sailors to man this newly-organized fleet, the Japanese Admiralty had abundant resources from which to choose. As a rule their sailors are handy men on board ship, equal to those of any maritime nation in the world ; for they have been accustomed to sail their junks under all difficulties of navigation, and frequently during the

dreaded cyclones which sweep their seas. But those who have been selected to act as gunners on board the fleet, in manipulating the heavy ordnance, find their energies strained to the utmost. Those who know this new style of gunnery, inform us that it requires the strongest seamen in the British Navy, to handle and fire the guns of twelve, twenty or thirty tons. Among the Japanese sailors there are few equal in physical strength to our able seamen. As a rule they are smaller men, of slender build, and become very soon tired at their guns in action. Hence the firing parties have to be relieved more frequently than in European war-ships. However, both officers and men are imbued with a brave, warlike spirit, which they have shown when coming into contact with foreign squadrons.

CHAPTER VI.

EDUCATION AND RELIGION.

WHILE the army and navy of Japan have been reorganized, or rather reconstituted on the basis of European armaments, the education of the higher classes of the people has been completely remodelled after the collegiate institutions of western nations. In the inauguration of this the most important innovation on the ancient institutions of the country, it is to the credit of the more powerful Daimios that they were the first to invite foreign teachers to educate their youth in the languages, and educational systems of Europe most suitable to them. Among these noblemen were such men as Satsuma, Chosiu, Nagato, Tosa, who vied with each other in establishing schools in the provinces, under the direction of English, French, and German teachers, who instructed the scholars in these languages, but the chief subjects were mechanics, chemistry, and medicine—and the tuition was intended probably more for warlike than peaceful

purposes. Be that as it may, when the Imperial Government took over the territories of these old feudal barons in 1868, and Tokio became the Mikado's residence, few schools or foreign teachers existed in the capital, compared with those in the cities and towns in the provinces.

Under these circumstances the government saw the importance of establishing without delay, a central college in the city, under imperial auspices, to which the most promising pupils of the preparatory schools might be sent in order to complete their education. The project when put into practice, was availed of with avidity by the youthful aspirants after foreign knowledge and acquirements ; so that it soon became another marvellous example of that rapid acquirement of western civilization which so eminently distinguishes the Japanese from all other eastern races. In a few months nothing but mere primary schools remained in the provinces, and all eligible scholars prosecuted their studies further at Tokio university, to which the government had invited the best teachers at more remunerative salaries. Students came by hundreds from every corner of the realm, so that the limited accommodation, and small staff of teachers, were not sufficient to meet the daily increasing number of applicants.

In this emergency, some active men improved the occasion. On seeing that the government establishments did not suffice, they formed themselves into companies, and engaged foreign teachers, until English, French, and German schools sprang up in various buildings in the city. A few months' experience, however, served to show these educational speculators, that there was little or no chance of making them profitable undertakings. They found that among a people so comparatively poor as the Japanese, a private school would never do much more than pay its expenses. Accordingly as the short contracts with the teachers expired—school after school was closed, till at the end of the year out of eighteen that had been started but two were left.

Meanwhile the wealthy patrons saw the necessity of enlarging the best of these establishments. First in rank among the private schools, stood those named *Fakuzawa* and *Namakura*, for teaching the students the various branches of ordinary education in English. The former contained 200, and the latter 150 pupils. Only one Englishman superintended in each school, in the higher classes, while those on the lower forms were under the charge of Japanese, well-versed in the English language. The course of study was very simple, including orthography, writing from dictation,

reading aloud, and conversation. The terms were equivalent to two shillings per month for each, and few of the scholars attended more than two classes. This was the charge for day scholars, but the real pecuniary strength of these schools came from the payments of boarders, who paid six sillings per month, in addition to the school fees. At the outside therefore, these emoluments did not exceed ten shillings per mensem, for an average of six months maintenance and learning, neither the fare nor accommodation being of a high character.

It was otherwise in the *Osaka Gacco*, the most pretentious of the private schools, designed to educate the sons and chief retainers of the nobility. It contained about thirty-five pupils, one of whom was brother-in-law to the Mikado. This was considered the most expensive school in the city, the fees being equivalent to three and four pounds a month, including board ; which will appear almost ridiculously low, compared with the terms of our own first-class schools. Instruction was given in Chinese as well as English, the former language continuing to be the ancient classic of the aristocracy. The only other private school worth mentioning was that of *Tosa*, where all the pupils came from the province of that name, and were supported by their old chieftain. There were two teachers,

an Englishman and a Frenchman. Besides these there were many smaller schools in which English was taught by Japanese teachers, the terms being two shillings per month. There were also about 200 pupils under the care of English and French missionaries who paid three shillings per mensem.

When all the arrangements were made by government to open the colleges and schools in Tokio on the augmented scale of fees, they advised the Mikado to inaugurate the event, by calling the assembly of ex-Daimios together, and delivered to them a message touching the educational interests, not of one, but of all classes of his subjects. In January, 1872, the meeting was called and held in the Great Council Hall, which was well filled on the occasion, most of the chief nobles attending. The message was a lengthy and remarkable document, its purport being based on the Japanese reform policy, which may be gathered from the following extract :—"In order to secure the result of industry and perseverance, nothing else is necessary but to develope knowledge and to polish the talents ; nothing else is required but to fix the eyes upon the aspect of the civilization of the world ; to cultivate pursuits of actual utility ; to go abroad for purposes of study in foreign countries, and to learn practically. It may suffice

for those whose advanced age precludes their being able to study at home, to make a tour abroad ; to widen their circle of knowledge by seeing and hearing, thus to improve their understanding. In consequence, too, of the want of a system for the education of women in our country, many of them are deficient in intelligence. Besides, the education of children is a thing which is connected intimately with the instruction of their mothers, and is really a matter of the most absolute importance. There is, therefore, of course, not the slightest objection to those who go abroad taking their wives, daughters, or sisters with them, so that they may learn that the instruction of females in foreign countries has a good foundation, and may become acquainted with the right system of educating their children. If you will, all of you, really give your attention to this question, and exert your powers of industry and perseverance, there will be no difficulty for us in advancing in the region of civilization ; in laying the foundation of wealth and strength, and in running equally in the race with the other countries in the world. Do you, therefore, take well to heart our wishes ; each of you do his best, and assist us in gaining the object of our hopes."

In pursuance of this message, an edict was pro-

mulgated defining the scope of the Japanese system of education, as follows :—The administration of learning in the whole country was to be directed by the Mombushô, or Educational department alone, and the entire area of the islands to be divided into seven circuits, in each of which a high school was to be established. Inspectors were appointed in these districts, to each of whom twenty or thirty schools were assigned. All subjects, whether nobles, gentry, or peasants, who went to school were to report this fact to the inspector, and if the younger members of the family did not attend, the reason for not doing so was to be duly reported. The time of study was five hours a day for six months, and the establishments divided into high, middle, and primary schools, while all teachers were qualified by diplomas from Tokio University. In addition to a thorough provision for education at home, a certain number of students were to be educated abroad at the Government expense. This educational law, although only promulgated in the middle of 1872, was so rapidly and extensively carried into effect about eighteen months afterwards, that Taranaka, Vice-Minister of Public Instruction, furnished a detailed statement showing that there were 1799 private schools, and 3630 government schools. Attending these

under instruction were 338,463 male, and 109,637 female pupils, to which number may be added 30,000 in the higher schools, making a total of 480,000 persons or one in sixty-eight of the entire population. Since then the proportion has been yearly on the increase, without any falling off in the average attendance ; so that although education is not exactly compulsory, the poorer classes show a more laudable desire to have their children educated, than obtains among similar classes in our own country. At an approximate estimate the number of pupils of all classes has increased to not less than 700,000.

The principal establishment in operation at Tokio is named the *Dai Gakko*, or Great College, and may be termed the University, as it includes several separate colleges for the study of medicine, jurisprudence, philosophy ; mining, engineering, and agricultural science, as also a polytechnic college. The other schools are the *Ergo Gakko*, the *Guwai Koku Go Gakko*, the *Ko Gakko*, *Riyo* preparatory school, and the Naval College preparatory school. All these are simply schools for teaching languages ; the students being drafted to the various colleges of the city. The *Riyo Gakko* is the English language school, and was formerly a branch of the *Go Gakko*, or school for foreign languages ; but the

study of English having assumed greater importance than all the others combined, it has been erected into a separate school. There are on an average 300 pupils who are taught by ten English and three Japanese masters. The pupils enter by examination, and are expected to remain three years ; but in certain cases this is reduced to two. They are divided in respect to pecuniary ability into three classes ; the first paying eight shillings, the second four, and the third two shillings a month. The major part of the scholars come from the provinces, but only about seventy reside in the boarding quarters, the terms being rather high, or about twenty shillings a month. Generally nearly all of them belong to the third class, but it should be noted that this distinction is not known outside the director's room ; and no boy, whatever his rank, receives more favour than another. As a rule, they are polite, studious, and cheerful ; but as unlike English boys as could possibly be imagined. Many of them are obliged to wear spectacles, through having overworked their eyes, and others in their anxiety to get on, ruin their health, and sometimes become insane.

As a rule these schools established on the European systems are for teaching languages, although in the *Eigo Gakko* and others, arithmetic,

history and geography, are also taught and explained in the Japanese language. The great aim of the directors is to turn out students capable of speaking and writing English with fluency and correctness. Half-yearly examinations are held, and the best pupils are promoted, either to higher classes, or to the Imperial College. The *Ko Gakko Riyo* and Imperial Naval College Preparatory Schools, are also English schools, and the course of study is the same as in the *Eigo Gakko*. The first contains 150 scholars, and four teachers. The pupils on finishing their course enter the Imperial College of engineering. The Naval Preparatory School has ninety scholars and two teachers; the pupils as they become eligible are sent to the Naval College. The *Guwai Koku Go Gakko*, or Foreign Language School, contains four divisions: first, the German, with 200 pupils and five teachers; second, the French, with 150 pupils and four teachers; third, the Russian, with seventy pupils and two teachers; and fourth, the Chinese, with forty pupils and one teacher. The students in the French department are eligible for admission to the Imperial Military School, and those in the German to the Medical School. Until recently instruction has been given in the Imperial College in English, French, and German; but the Depart-

ment of Education at the capital has decided that now and for the future English only shall be used. This decision may be regarded as marking the victory which the English language has gained over its competitors in Japan. The number of its students in the Government Schools is roughly estimated at 3000, those in private at 5000, and both are increasing. As far as can be ascertained, the combined number of the French and German students may be reckoned at 4000, or half that of the English.

In planning their comprehensive scheme, as shown in the foregoing facts, the Minister of Education and his colleagues in the government, determined that it should be of a secular character in so far as is consistent with the fundamental tenets of the *Sintoo* faith—the ancient religion of Japan. At the same time no schools or colleges were established for special tuition in theology, nor were arrangements made for teaching these in the new seminaries; the precepts and practice of Sintooism and Buddhism being taught by the ecclesiastical functionaries in the temples, many of whom were of noble and even imperial rank. Some of these temples are the finest edifices in Japan, and the number of smaller shrines far exceeds that of any country in the world of

equal extent and population. Those dedicated to the Buddhist creed are the most numerous, some with colossal images of that deity, and bells of great magnitude. To a certain extent both churches possessed lands, the revenues of which, together with the offerings of their worshippers, and the addition of contributions by the wealthy Daimios, enabled the priests to live in luxury and maintain the temples in grand state. Since the revolution, these emoluments have been diminished by the absorption of the ecclesiastical with the feudal lands, except the ground on which the temples and adjacent buildings stand. While both creeds are tolerated, a distinction has been made in withdrawing all pecuniary support from the Buddhist abbots and priests, while the Sintoo dignitaries and their subordinates have received indemnity for the loss of their lands and incomes. Consequently, although the ancient *Tingishô*, or department for the worship of the Sintoo gods, has been abolished with the feudal system, yet under its reformed state it may be denominated the imperial creed. The Mikado still continues the worship, as these so-called gods are said to be the founders of his empire before his great ancestor Zinmoo. Among the old nobility and grand councillors of the court, many follow their sovereign, but others, imbued with scepticism, make no profession of any religion.

Without entering into the tenets of the Sintoo mythology and cosmogony, on which the ancient national religion of Japan is based, it will suffice to say that the name is derived from the Chinese character *shin* or *sin*, signifying spirit or god. But the Japanese name of this religion is *Kami-no-michi*, meaning "The way of the gods," which the Chinese having translated into *Shintaou*, the Japanese subsequently adopted that appellation. Of all the gods so essentially belonging to Sintoo mythology, none seem to be objects of worship, except a female deity named *Ten-sio-dai-zin*, and she, though the especial patron deity of Japan, is considered too high and powerful to be addressed in prayer, save through the mediation of the *Kami*, or of her descendant the Mikado. The kami are again divided into superior and inferior, 492 being born gods, or perhaps spirits, and 2640 being deified or canonized men. The last of the terrestrial gods, having married a mortal woman, left a mortal son upon earth, who was said to be no other than Zinmoo, "The Divine Warrior," the founder of the Mikado dynasty.

Sintoo in its general meaning is not applied to the religion, but to its worshippers, who differ essentially from Buddhists, inasmuch as they are not idolaters. Their beautiful temples are unpolluted by idols, and the only material incentives

to devotion they contain are a mirror, the emblem of the soul's perfect purity, and what is called a *gohei*, consisting of many strips of white paper, which are inscribed with moral and religious sentences. The temples possess, indeed, images of the *kami* to whom they are especially dedicated, but those images are not put up to be worshipped ; they are kept with their temple treasures, in some secret receptacle, and only exhibited on particular festivals. On ordinary occasions the worshippers begin with a visit to a temple, sometimes to one especially appointed for the day. On approaching the door each Sintoo, clad in a dress of ceremony, performs his ablutions at a reservoir provided for the purpose ; he then kneels in the verandah, opposite a grated window, through which he gazes at the large metal mirror ; then offers up his prayers, together with a sacrifice of rice, fruit, tea, wine, or the like ; and when he has completed his orisons, depositing money in a box, he withdraws. The remainder of the day he spends as he pleases, except when appropriate sports belong to it. This is the common form of kami-worship at the temples which are not to be approached with a sorrowful spirit but in joy and gladness, lest the former in sympathy should disturb the happiness of the gods. The money contributions, deposited by the wor-

shippers, are destined for the priests belonging to the temple. They are called *Kami Nusi*, or "the landlords of the gods;" and in conformity with their name, they reside in the houses built within the grounds of their respective temples. They can marry, and their wives become priestesses, to whom specific rites and duties are allotted, including naming children.

At high festivals these quiet and modest ceremonies are changed into occasions for exercising noisy merriment at the temples under the guise of religious ceremonies. The celebration of holidays and festivals in Japan, seems to be a duty, which all classes of the people alike, most eagerly and zealously perform. The Japanese are essentially a holiday-keeping race; and the universal happiness and rejoicings of the people at such festive gatherings, cannot fail to excite deep interest in any foreigner who mingles among the native throng on these occasions. As already remarked Sintoism in its outward aspect differs materially from Buddhism in this respect. The latter has more austerity in its worship, and condemns all exhilarating feelings, regarding sorrow as almost inseparable from this life; while the former, on the other hand considers happiness and enjoyment as the one object in life. Their festivals are seasons

of unusual mirth, and the worshippers deem it very unfit to approach the mirror-shrine of the Kami, in a sorrowful or distressed spirit of mind.

Hence the day of festivity is begun with a species of fun and merriment resembling what takes place at English fairs and races. However, they have altered with the march of progress, and lost much of their splendour and attractiveness, since the days when wealthy Daimios and their retainers took part in the performance ; at the same time the populace have not lost any of their ardour and enthusiasm. For example : at the picturesque town and port of Nagasaki, a Sintoo festival recently took place in the autumn, when, as soon as the day began to dawn, the people were up and out dressed in holiday attire, and wending their way to the Suwa Temple, Nisiyama. All the shops in the principal streets were closed, and hidden from view by curtains, bearing upon them the different crests of the families within. In front of each shop, large lamps were suspended from poles, a few of which were surmounted with shades. At the temple the scene was one of great interest. Crowds of people were gathered in the open space before it, who looked on with intense interest at the different performances, manifesting their approval by shouts of applause.

To say that the proceedings were orderly would not be strictly true, for notwithstanding a large body of efficient police to keep the peace, there was occasionally uproarious conduct, as organized parties arrived in processional cars, containing emblems and offerings for the shrine of the Kami. Sometimes a car would be shaken to and fro by the onlookers, some driving it forwards and others pulling it back. The people, however, were full of good humour, and seemed to enjoy the fun, as one by one the different cars were brought into the open space before the temple. Here they were laid hold of, drawn forward, then backward, then whirled round and round in a most ludicrous manner; the whole performance presenting a scene of complete confusion, and causing much amusement.

The representations on the cars, symbolical of something supposed to be pleasing to the gods, were elaborately and ingeniously constructed, but to a foreigner of a somewhat meaningless character. One car carried on high a large solid silver crescent, lodged in the cleft of a pine-tree, to represent the new moon. Then came another with the figure of a huge rabbit, standing on its hind legs, with a kind of pestle and mortar in front, and at its back a large circle of silver paper; the whole design, by a stretch of the native imagination, having

a supposed resemblance to the full moon. Then **came** a most absurd and wearisome dance by two boys, dressed in what were supposed to be lions' skins. Other figures of various devices were followed in quick succession by men, who went through a whirling dance, and then left the temple-ground to perambulate the streets. The procession was varied by singing and dancing girls at intervals.

Among their many reforms the Mikado's government took cognizance of these festivals, not so much on account of the revelry made by the people at the shrines of his majesty's ancestors, as the foolish extravagance of those who got up the performances. It was well known that many of them suffered after festivals through their extravagance ; so during several years after the State Revolution, which placed the descendant of Zin-moo on the throne their celebration was forbidden, but the prohibition was afterwards withdrawn, when the people resumed their performances on a more economical scale. While the prohibition lasted, the government improved the occasion to indoctrinate the people into the tenets which Sin-tooism, as a religious and political doctrine, bears out as the creed of the imperial dynasty, based on its descent from the Kami or gods. These tenets were embodied in a "Government Treatise on

Religion and Politics," *Iim Min Koku Dai I*. It was published at the old metropolis of Kyoto by the imperial printers, and also at Tokio ; with the object of making known the institutions of Japan as "The country of the gods," and of declaring the intentions of the Imperial Government relating to them. The government then advises that "the officials, and not only they but all well-disposed men, will give their earnest attention to this object, and will exert themselves to instruct all persons down to the women and children in the principles of this treatise." Apparently the chief object in view was to impress upon the people generally that the Mikado, whom they had only known as a kind of myth from being god-descended, was now going to rule the realm in person. The effect of his appearance in public at the capital has been to divest him of this sacred character, and they look on him with indifference.

It is rather a lengthy document, but the following paragraphs show its tenor, and the presumptuous claims of the Japanese to a celestial origin which equals if it does not exceed those of the Chinese :—
"Man is the sublime essence of all things. Between heaven and earth there is no more honourable thing than man. Our country is specially called the country of the gods ; and of all countries in

the world, there are none, the institutions of which excel those of our country. Is it not a disgrace past speaking of, that the privileged being called man, who dwells in the excellent country of the gods, should pass his life in heedless vanity! Man differs from the birds, and from the beasts, in that he can discern the laws of reason, and in that he has a heart capable of gratitude and virtue. Loyalty and filial piety are also the essence of the heart of man. He, who in ever so slight a degree is wanting in this heart, has the face of a man but the soul of a beast, and though he be shaped as a man, yet is he even less than the birds and beasts. If then a man wishes to fulfil his duties as a man, and having been born in the country of the gods, desires not to turn his back upon the spirits of that country, let him above all things bear in mind the privilege of being born a Japanese, and set his heart upon repaying the debt of gratitude which he owes to his country." This savours of the ancient privilege of a man being born a Roman, and in modern times of ourselves having the privilege of being Englishmen; but the Japanese surpass these terms of nationality as they are born in the country of the gods, and have for their reigning monarch a descendant of the gods.

Next follows a paragraph on the god-derived

institutions of the country, which reads very curiously after the revolution that has occurred in them, but the purport is to show the sacred descent of the Mikado, unchanged in the dynasty by any broken link :—" We have said that the institutions of the country of the gods excel those of all other countries. The heavenly ancestors of the emperor of old created this country, and established duties of men in their mutual relations. Since that time the line of emperors has never been changed. Generation has succeeded generation in the rule of this country, and the imperial heart has ever been penetrated by a tender love for his people. In their turn the people have revered and served generation after generation of emperors. In foreign countries the lines of princes have been frequently changed ; the people owe their sovereign a debt of gratitude which extends over two or three generations ; the relations of sovereign and subject last for two hundred or three hundred years ; the prince of yesterday is the foe of to-day, and the minister of yesterday is the rebel of to-morrow. In our country we have no such folly. Since the creation of the world we have remained unmoved ; since the creation of the world the imperial line has been unchanged, and the relations of sovereign and subject have been

undisturbed : hence it is that the spirit of gratitude has intensified and grown deeper and deeper. The especial point in which the institutions of our country excel those of the rest of the world, is the 'religion of the gods,' which has been established by the heavenly ancestors of the emperor,"—that is the doctrine of what we term Sintoism.

These pretensions to a divine origin for the national religion of Japan, and the dynasty of the Mikado, are no mere figure of speech, in this government treatise. They have been in force from time immemorial, and when foreigners entered the country many centuries ago, with missionaries to introduce Christianity, they assailed not only the religion of the country, but also its political condition. It was a Christian war which caused the cruel massacre of converts at Nagasaki, more than two centuries ago, and led to the expulsion of foreigners from Japan, except those belonging to a Dutch factory. The fact is that the Christian faith if put into practice would sap the foundation of the Mikado's authority, and hence the persecution of converts. As we have seen, the masses consider that authority to be of divine descent ; therefore, a decree, tolerating the spread of any foreign religion would attack that belief. Happily, persecution of converts and expulsion of missionaries no longer prevail.

Although no ordinance has been promulgated sanctioning missions, nevertheless they are tolerated. The following have been established at Tokio :—American Baptist Missionary Union, American Episcopal Mission, American Methodist Episcopal Church Mission, American Presbyterian Mission, American Reformed Church Mission, English Church Missionary Society, English Church Society for the Propagation of the Gospel, Medical Mission of the U. P. Church, Scotland, and Mission of the Methodist Church, Canada. At Yokohama there are several branches of these Missions, besides a female mission, and sisters of charity. In all, they are conducted by an average of sixty men, and thirty ladies.

As might naturally be expected from what has been stated regarding the ancient national creed of Japan, being a political as well as a religious institution, both the secular rulers and priests were jealous of any foreign religions being introduced. At the same time, when they appeared to be of a highly moral nature, and did not interfere with the sacred laws of the realm, no opposition was made to their introduction. Hence, when the Christian faith was first propagated by Spanish and Portuguese Jesuit missionaries, they were allowed to make converts, not only among the lower classes, but also amongst the wealthy and noble ; so that by the beginning

of the seventeenth century, they claimed several of the Daimios and the female members of their families as converts. Then, seeing the hold thus obtained, they endeavoured to overturn the national religion, and secure some of the revenues from the temples to support and spread the Christian faith in the papal form. Immediately this was seen to attack both the mythical and material foundations of their worship of the Kami, and obedience to the Mikado, the foreign creed was denounced and proscribed ; the foreigners were expelled from the country, and a cruel persecution with fire and sword ultimately swept the converts into the pits, and from the precipices of perdition, a persecution which culminated in the oft-told tale of the torture and destruction of thousands in the harbour of Nagasaki on a rocky islet which the Dutch named *Pappenberg*, or Pope's Hill. Afterwards a factory was formed by government traders from the Netherlands on the artificial island of De-sima, at the town of Nagasaki, but they and their shipmasters were not allowed to traffic, until they trampled on an emblem of the cross, and declared that no Christian books comprised part of their cargoes. After an occupation of two centuries these restrictions were withdrawn, and recently the barriers were cleared away between the islet and the mainland.

Considering these cruel and stringent measures against the introduction of Christian tenets into Japan, it appears anomalous that the admission and practice of Buddhism has not only been tolerated, but in the spread of temples for worshippers, and a powerful hierarchy, it has for centuries vied with Sintoism, in its dignitaries, and the number of attendants among the people. This has arisen chiefly from the fact that the tenets of Buddhism, in their nebulous doctrine, assimilate to a certain extent with the mythology of Sintoism. The Sintoist has but a vague notion of the immortality of the soul ; of an eternal state of future happiness or misery, as the reward respectively of vice and virtue ; or of separate places whither souls go to after death. To the good, Paradise is allotted, and they enter the realm of the gods, after heavenly judges have called them to account. The wicked are condemned, and thrust into hell, where they are punished by everlasting tortures. Moreover, the duties enjoined on the Sintoist are similar to those performed by devout Buddhists to ensure happiness here and hereafter. These are :— Preservation of pure fire, as the emblem of purity, an instrument of purification ; purity of soul, heart, and body, to be preserved, in the former by obedience to the dictates of reason and law, and in the

latter, by abstinence from whatever defiles. There are other duties, but these will suffice to show those acquainted with the mystic doctrines of Buddhism, and the practice of its tenets how they approach Sintoism, although they differ greatly in the former being idolatrous, and the latter discarding images at their temples. Very probably, however, the principal policy for its toleration was the absence of any attempts on the part of its propagators to interfere with the political prestige of the secular rulers, an attempt which wrecked the introduction of Christianity at the outset.

It is not necessary to enter into the complex origin of Buddhism in India, and its introduction into Japan, and the differences between the tenets preached by the Bonzes in the two countries. Suffice it to state that according to the Japanese annals, the first Bonze, after many failures, established his faith in the country, in the middle of the sixth century of the Christian era. Where his predecessors had failed in enlisting the favourable opinions of the secular and clerical rulers, he succeeded by skilfully obviating objections, and shaping his doctrines to suit national prejudices. He represented that the mother of Zinmoo, the first Mikado, was an *avatar* or incarnation of Amida, or goddess *Ten-sio-dai-zin*, and hence the divine essence flowed

in the veins of the living dynasty. At that time the reigning Mikado's eldest son had a young boy, whom the Bonzes proclaimed an *avatar* of some patron god. This flattering announcement obtained for him the training of the boy; and he was careful in educating him in the precepts of Buddha, which principles he retained all his days, although he took an active part in the government of his aunt, a female Mikado—there being no Salic law in the Japanese dynastic succession. As a great and wealthy dignitary he founded several Buddhist temples, and died a Bonze in the principal one erected at Kioto.

Twelve centuries have passed since the successful introduction of Buddhism into Japan, which before that had spread from India to Central Asia, then reached China, and subsequently Corea, from whence it was carried to this archipelago, where upon its thousands of isles, have been erected more than 10,000 Buddhist temples. As the interior of these are ornamented in the gaudiest style, and innumerable images of Buddha and his attendant deities gilded profusely, they have always proved more attractive to the people generally than the Sintoo temples. At the same time a worshipper may attend both if he chooses, as they are free to all; while the Buddhists are divided into three

classes, or "observances" suitable to several capacities. One of the chief temples is the *Foko*, in the south-east quarter of Kioto, where great exhibitions have been recently held. Its enclosure contains several edifices, the most considerable of which is the Hall of *Dai Butz*, or Great Buddha, which contains a colossal statue of the chief deity. The image was first set up in the year 1576, by the warrior Taiko Sama, but the saloon in which it was placed became destroyed by an earthquake twenty years afterwards. A son of Taiko in 1602 rebuilt the hall, but the colossus, which was of gilt brass, having been materially injured by another earthquake sixty years afterwards, was melted down, the metal used in coining copper money, and a substitute of wood, covered with gilt paper erected. This is still in existence. It represents Buddha seated cross-legged in the Indian mode, upon a flower of the lotus ; the body of the image is about seventy feet high, and the entire statue with the lotus about ninety feet. At a little distance from the statue is a chapel called "The Tomb of Ears." On entering this vast portico, which is eighty feet high, on each side appears a huge figure, twenty-two feet in height, representing two celestial kings, who are the usual guards at the Buddhist temples. Near it is another apartment containing an enor-

mous bell, said to weigh two million pounds, seventeen feet high, and struck with a beam of wood as a clapper. Smaller statues are perched in every niche and on every altar in the establishment, to the number of many thousands.

In the vicinity of Yokohama, near Kamakura, there still exists one of these colossal bronze images of Buddha in fine preservation, which all foreigners visit. In ancient times, Kamakura was the site of an opulent city, but now, it is only a straggling village, with the remains of numerous temples that once flourished there. This idol is not less than thirty feet in diameter at the base, and forty feet in height, the thumbs measuring nine inches in circumference. The proportions of the figure are admirable, and it is composed entirely of copper, cast in numerous pieces, neatly joined together, the image being hollow inside. A door at one end leads into the interior, lighted with windows at the back ; and there are seen hanging up many strips of paper, and small gilded images of Buddha, with boxes for the offerings of the devotees who visit the shrine. Outside, the image is surrounded by a picturesque garden, with fine specimens of trees and shrubs, many of which are trained and clipped into curious forms. It is said to have been erected upwards of six centuries ago. At that time it was

enclosed in a temple, the walls and roof being rent afterwards by a severe earthquake, when they were removed. The typical state of complete contemplation, which all good Buddhists hope to attain, are well illustrated in the majestic repose of this colossal bronze statue.

Not only have the earthquakes of this volcanic country destroyed many of the ancient Buddhist temples, but the era of revolution and progress is likely to have an iconoclastic effect in destroying the metal idols and great bells. The edict passed for the withdrawal of state aid to this exotic creed has reduced the emoluments and incomes of the Bonzes to that extent that in many instances they have been obliged to sell them for old metal to obtain money for current expenses.

CHAPTER VII.

LANGUAGE AND LITERATURE.

NUMEROUS treatises have been written and published by foreigners on the Japanese language ; from the time of Kaempfer the Dutch doctor at Nagasaki, two centuries ago, to the present day. Although the members of that semi-prison factory at De-sima had opportunities of acquiring and studying the native tongue, yet from the jealous exclusiveness that existed, in teaching outside barbarians any knowledge of the internal affairs of the government and people, it is obvious that their information, collected in a fragmentary manner, would be as incorrect as that of the political condition of the realm, with the figment of a spiritual and temporal emperor. Indeed it was not until the restoration of the ancient monarchy to its legitimate power, the opening of the country to foreigners, and the permission to intelligent Japanese to go abroad, that a true knowledge was given

to the world by oriental linguists regarding the nature and genius of the tongue, both oral and written. Among these orientalist, two learned linguists came forward to translate its features into European languages ; namely, Professor Léon de Rosny, into French, at the École Impériale in Paris, and Professor Summers into English, at King's College, in London. Both the lectures delivered, and treatises written by these *savants* are excellent, but those of the former partake more of the abstruse and theoretical character, suitable for learned philologists, than is convenient for our purpose, therefore we take the writings of the latter for our text, as plainer and more practical. Moreover, Professor Summers was aided by many Japanese students sent to study in London at government expense ; and he has been appointed Professor of the English Language and Literature at the University of Japan, during the past eight years.

Japanese as spoken and written by orators and *literati*, is not a pure language, derived from one original source like the Chinese, which it resembles, but is of a composite nature, partaking largely of that element. It consists partly of words, or rather syllables and characters from the Chinese, and partly of native and aboriginal words. In writing it, the Japanese use the hieroglyphs of

their neighbours, which they intermingle with their own letters, which are arranged in a lengthy alphabet. The use of Chinese monosyllables in Japanese is similar to the use of Latin words in English; and the effect of this use of them is also alike in both, for words drawn from Chinese, or Japan-Chinese, raise the style of accentuation, and give greater dignity to the phraseology. The Sinico-Japanese, as it has been called, is the language of the learned; and of literary compositions; but the simple alphabetic Japanese is the language of the people and the lighter forms of writing.

While in the Chinese there are 142 radical characters as the basis of the hieroglyphs, the Japanese employ only those forms by which they express forty-eight syllables, which being sounded include all our vowels and consonants, with additional diphthongs, and triphthongs. Hence it has been called alphabetic. As a written language this alphabet is divided into two separate styles. The first and simplest forms of the letters or syllables are based upon the fundamental Chinese characters as symbolical of their sounds. These in the original are very complicated in outline and composition. In order to simplify this complexity for the ordinary understanding, the Japanese expunged most of the strokes, so as to give the elementary

part of the character, and named it the *katagana* style.

But as if to compensate for this plainness of form, compared with the original, they invented another style of syllabary, named *hirakana*, also derived from the Chinese, but from the running hand of that language, which may be compared to our own handwriting as differing from printed words. This presents a very elegant appearance, but is most difficult to the uninitiated, and to those who cannot trace the Chinese character in these strange forms. These syllabaries are called, I, Ro, Va, from the first three, just as we sometimes call our alphabet A B C. The whole are repeated by young scholars in the four following lines of blank verse, so as to impress it on the memory, like our rhyme on the months :—

Iro va nivoveto toirinuriwo,
Wagayo darezo toune naram,
U-wi no okuyamo kevu koyete,
Asaki yumemisi, evimo sezu.

This mode of learning one's letters is pretty and poetical, as may be observed in the literal translation :—

Colour and scent (desire and pleasure), pass away !
In our world what is enduring ?
Away goes the present day into being and is past ;
And it was a feeble dream, which causes astonishment.

Foreigners desirous of learning Japanese, are recommended by Professor Summers to commit these syllables to memory, as not only forming the alphabet, but the key to native dictionaries. They also stand sometimes according to an arrangement made by the Buddhists Bonzes, thus :—

a,	ka,	sa,	ta,	na,	h,	or	fa,	ma,	ya,	va,	wa.
i,	ki,	si,	tsi,	ni,	h,	,,	fi,	mi,	yi,	vi,	wi.
u,	ku,	su,	tsu,	nu,	h,	,,	fu,	mu,	yu,	vu,	wu.
e,	ke,	se,	te,	ne,	h,	,,	fe,	me,	ye,	ve,	we.
o,	ko,	so,	to,	no,	h,	,,	fo,	mo,	yo,	vo,	wo.

The *katagana* or simple forms of characters have no variants; but the *hiragana* has several, sometimes as many as five and six forms for each syllable, which is one of the difficulties in writing and reading it. Besides these two sets of Japanese characters, what may be called the plain and running hand, they imitate the Chinese in having a variety of styles of writing, and often intermingle all the forms in the same piece of composition. At the same time, as Sir Rutherford Alcock, formerly British Minister at Yedo, remarks, "Although they have adopted the whole collection of Chinese characters, and learned to attach to each the ideas belonging to them in China, the construction of sentences is so completely different, that no Chinaman can read a book written by a Japanese in the

Chinese characters, so as to fully understand any sentence, nor can the Japanese understand Chinese books." "From this it must not be supposed," Professor Summers says, "that Chinese is useless as a preliminary study to the Japanese, for it is the very life and soul of it ; and it only implies that Chinese is not Japanese, any more than Italian is Latin, or *vice versa*."

Pronunciation of the Chinese symbols varies in Japan ; such as *t'ien*, for heaven, is shortened to *ten* ; while it is sometimes pronounced *ame*. In native books, however, the necessary pronunciation is generally given in *hiragana* or *katagana* at the side of the Chinese characters. Euphonic changes such as these, are clearly heard in speaking and writing, and a very simple sign is given to show the heavy or flat sound. For example, the syllable *ha* becomes *pa*, by the addition of a small circle (°) to the right of the character, and if two points (") are substituted, it is called *ba*. In the same way *ka*, becomes *ga* ; *ta*, becomes *da* ; *sa*, becomes *za* ; and *ho*, becomes *bo*. The letters *l* and *r* become convertible ; vowels contracted form diphthongs.

Japanese grammar in its construction differs in some respects from those of European languages, as, for example, in the *noun*—both substantive and adjective—there are no *cases*. In its idiom

and construction the language is similar to that of China, and particles are used in both tongues for similar purposes. That this is the case with these declension-particles, is proved by the fact that they are placed alongside the corresponding particles in Chinese, when the latter are printed. But the particles referred to, do really modify and distinguish the relative position of the word in the sentence. They show whether it is to be considered the nominative, the genitive, or any other case. *Wa* (*va*, or *fa*, or *ba*), *ga*, *no*, *wo*, *yor*i, *ni*, *ye*, are the particles used. They are suffixed to the crude form thus :—

Nom.	<i>otoko ga</i> , or <i>otoko wa</i>,	. . . . .	the man.
Gen.	<i>otoko no</i> . . . . .	. . . . .	of the man.
Dat.	<i>otoko ni</i> . . . . .	. . . . .	to the man.
Acc.	<i>otoko wo</i> . . . . .	. . . . .	the man.
Voc.	<i>otoko</i> . . . . .	. . . . .	man.
Abl.	<i>otoko yori</i> . . . . .	. . . . .	by, or from the man.
<i>O Tokio ni</i> , to, or near Tokio. <i>O Tokio yori</i> , from Tokio.			

The plural of Japanese nouns is first formed by repeating the word with certain euphonic changes : that is, *hito*, man, becomes *hito-bito*, men ; *hashi*, a bridge, becomes *hashi-bashi*, bridges ; *kuni*, a kingdom, *kuni-gum*, kingdoms. Secondly, by prefixing *tabi-tabi*, or *do-do*, several, many. Third, by suffixing *tachi*, *domo*, *ra*, or *syu*. The quality of persons is given, such as *onago-tachi*, ladies, *onago-domo* females, or women in a familiar sense. The Japa-

nese are exceedingly particular about using terms of honour.

Pronouns in the Japanese grammar are somewhat remarkable, for they seem to be cognate with no other language. Besides *ware*, I or me, *nanji*, you, *kara*, he or she, they have many forms which imply honour to the person addressed, or humility on the part of the person speaking. Thus, *anata-sama* is the most respectful term for *you*, your lordship, or your honour; *anata* is less so, and in a descending scale are *omaye*, *temaye*, and lastly *teme*—which is only applied to a servant. They have also carried into common life what the Chinese have preserved for formal converse and style with respect to the pronouns. They avoid using the personal pronouns, but use some designation for the person addressed; thus *Temaye* (you) means “the person before your hand;” *anata* (you) means “your side.” Verbs are called *dogi*, or “words which change.” Like the Chinese they can express every shade of meaning shown by the inflections of other languages. These variations are in an earlier stage of development in the Chinese than in the Japanese—for the latter language has actually absorbed the auxiliary verbs, which serve in the former the *passive* and the various forms of *tense*, *mood*, and so on.

Numerals are expressed thus :—*Tehi*, one; *ni*,

two ; *san*, three ; *shi*, four ; *go*, five ; *rok*, six ; *s-chi*, seven ; *hachi*, eight ; *ki-u*, nine ; *ji-u*, ten ; *ji-o ich*, eleven ; *ji-o ni*, twelve ; *ni ji-o*, twenty ; *sha-ku*, a hundred ; *shen*, a thousand ; *man*, ten thousand ; *da-i ich*, first ; *da-i ni*, second ; *i cho-do*, once ; *ni, do*, twice. There are also cardinal numbers belonging to the native language of Japan :—*h'tots*, one ; *fiats*, two ; *mils*, three ; *yots*, four ; *i-tsuto*, five ; *muto*, six ; *na nats*, seven ; *yato*, eight ; *koko nots*, nine ; and *ts-o*, ten.

Japanese as a spoken tongue surpasses all others in the East in its mellifluous sounds, especially when uttered by young women, who almost invariably accompany their expressive words with a merry laugh. But, strange to say, this pleasing harmony is confined almost entirely to what is called the vulgar tongue of the people. The superior classes have framed for their use a language of their own at once stiff, almost fulsome, and grave in expression. This dialect is difficult to be understood by ordinary people, and requires intense study to learn. In that respect it is similar to the Korean language, where a dialect used by the superior class is not understood by the inferior classes, thereby constituting linguistic aristocracy. It partakes of the style and diction of books, mixed up with Chinese phrases, like our old books with numerous Latin quotations. This pedantry was

formerly carried to such an extent among the nobility and literati, that there was scarcely a single native work of which a great part was not in the Chinese jargon ; yet to write in this manner was the prevailing taste, as it was once in Germany to write German-Latin. Like all other changes, however, this exclusiveness of language—if it may be so termed—is passing away, and the harmonious dialect of the people is rising in the scale of society, especially as it translates foreign languages better. Moreover, unlike the Chinese, who have a distinct dialect for each of the seventeen provinces, only fluently spoken by the inhabitants of each, the Japanese speak, read, and write their language, with no material dialectic varieties. A native from one province easily understands those who come from other and distant parts of the empire, as the variations are very trifling, in the interchange of some letters.

Not only are Chinese phrases being discarded in ordinary conversation and books, but foreign words and idioms are replacing them, especially English, which is now recognized as the only language to be used in official intercourse with foreigners. Moreover, in the lesson-books published for native use, Roman letters have taken the place of Japanese and Chinese characters.

Instead of clinging to the ancient monosyllables, varied by inflection, like the Chinese, the Japanese have composed groups of syllables in order to form words with due regard to euphony. In this respect the language partakes—as well as in others—far more of the genius of our western tongues, than of the Indo-Chinese. The Japanese dictionaries contain words of twelve, fourteen and sixteen letters, such as *takamagahara*, “paradise ;” *novinokirimono*, “embroidered clothes;” *kanewoatskarusto*, “a cash-keeper.” Of these there are many in an ordinary dictionary. To this it would be difficult to find a parallel in any of the languages or dialects of Eastern Asia. The compounding and framing of words is carried on to such an extent that we have been often strongly reminded of Greek and German, which equally excel in this peculiarity. We will give one instance, and this by no means one of the most prolix: *yama*, “a mountain;” *yamabato*, “a wild pigeon;” *yamatori*, “a jungle-fowl;” *yamaori*, “a sphinx;” *yamagara*, “a kind of sparrow;” *yamakame*, “a tortoise;” *yamadatche*, “a highway robber;” *yamakarasoo*, “a raven;” *yamarasche*, “a breeze;” and *yamakakache*, “a kind of snake.”

As the language admits, according to fixed rules, *ad infinitum*, of such combinations, we do not hesitate to affirm that there is not a work in any language

which may not be translated into Japanese. Since the country has been opened to foreigners, this has been tested by competent translators, and found to be the case, which confirms the above assertion made more than forty years ago by a correspondent of that valuable publication "The Chinese Repository." He states further:—"This is more than we can say of the Indo-Chinese languages, which in this point are very defective. Hence we may easily conclude that Japanese is a very rich language. But the most extraordinary thing of all is that there are no more than seventy or seventy-two sounds, which constitute the elements of the whole language. It is, perhaps, the minimum to which the articulation of a language may be reduced, and it shows how much can be made of such limited elements. A syllable never ends with any other consonant except *n*; nor, with the exception *sk*, *ts*, and *ds*, are any two consonants used together. The language is, therefore, soft and euphonic. With the exception of some few labials and finals, all the letters of our alphabet may be traced in the Japanese syllabary." If we compare it in euphony and its mellifluous intonation by an elegant speaker, to any European language, it is, that of Italy, and it may appropriately be termed the Italian of the East.

From the time the Japanese acquired a written language, literature was eagerly pursued by the intelligent rulers and ecclesiastics. This period dates back to the reign of the Mikado Oosin, who flourished towards the close of the third century of our era, and who encouraged the introduction of the arts and literature of China. Hence the first compositions of the *literati* were chiefly in the Chinese language and characters, and inscribed on thin sheets of bamboo or other vegetable materials in their natural state. As time went on the inventive genius of the nation was not satisfied with merely copying Chinese, but, as we have seen, they constructed out of that element the syllabic systems denominated *katagana* and *hiragana*. This was accomplished in the early part of the eighth century, and found completely adapted to the oral idiom of the inhabitants.

This formation of a national written language, was greatly developed by the manufacture of paper in Japan, from the mulberry bark, and other native fibres, as early as the beginning of the seventh century; but the writing was all executed by hand, as on skins in Europe at the same period. Engraving the characters on wood and printing in the Chinese manner was not introduced until A.D. 1206, or about two centuries and

a half before the art was practised in Europe. These facilities for producing many impressions of works, advanced the literature of Japan with a rapid pace, from age to age, as in our own and continental countries. Nevertheless the books published continued to be printed after the Chinese model, and are to this day, with the exception of those got up in foreign style, as already mentioned.

At first the books written were upon historical subjects, connected with the imperial god-descended dynasty, and works of learning in the Chinese language; to which it owes almost everything, and which is to a certain extent imbedded in Japanese literature. As the people acquired a knowledge of the written language, the authors, following the popular taste, issued volumes of light literature, frequently of questionable morality. But there is a world of poetry and philosophy read only by the learned, and books on these subjects form the higher class of Japanese works. Books on moral philosophy, history, and the natural sciences, are illustrated by wood engravings, often highly coloured. This is the most striking part in their books, and though merely outlines, they are exceedingly well done, both as regards matter and manner. They are

also profuse in educational works, in teaching youth by the eye as well as the ear.

Historical subjects enter largely into the themes and stories of Japanese authors, many of them inculcating the teaching and exercise of virtue. The following brief example illustrates this style of literature :—"VIRTUE IS WORSHIP. During the reign of Siyu-zigaku-in (A.D. 930), there appeared a strange star. A famous astrologer, drawing the auguries of this star, declared it was an omen of great calamity to one of the commanders-in-chief of the realm. At this time Nakahira was chief-general of the left, and Saneyori of the right. Saneyori and his family allowed themselves no leisure, but went about worshipping at all the Buddhist temples and Sintoo shrines in the neighbourhood. In the family of Nakahira, however, no such thing was done. When the priest who usually officiated at their worship perceived this, he called on Nakahira, and greatly wondering, inquired : ' Saneyori visits every place to offer up supplications, that he may escape the calamity of this present star. How is it that you do none of this ? ' Nakahira, having listened, replied : ' It is even as you say. Since it is said that this star will certainly bring calamity on one of the two chief-generals, the receiving of it lies evidently

between us two, Saneyori and me. Weighing the matter, I find that I am well advanced in years, and talents I have none ; Saneyori, on the other hand, is in the bloom of his years, and a man of excellent abilities. Now, if my prayers should come to be realized, and consequently the calamity were to extend to Saneyori, this surely ought not to be so, for the sake of the Imperial Court. Hence I have been remiss in my own supplications, in order to save the life of this man.' The priest hearing this, and unable to suppress tears of emotion, said, ' Truly, is not this noble purpose the highest worship possible ? If there are gods and Buddhas, the threatened calamity will surely not come upon you and your house ! ' " The priest returned, and the event showed his judgment to be correct. Then follows a "Moral," applicable to officials and servants who may be faithful to their masters, but very apt to be false to their colleagues.

Books on Japanese history are numerous, and these, more or less, are imbued with a spirit of Sintoism, and to render the reading lighter, they are interspersed with tales illustrative of the text, and sometimes the reverse, so that the chapters are spun out indefinitely. For example, the " Illustrated History of Taikosama," a great warrior and renowned general, consists of eighty-four octavo

volumes, and took four years to publish. In it is a tale called "The Elfin Foxes," where the hero is bewitched by them. In these respects the writers have a fund of invention by telling fairy tales, and also imaginary narratives, sometimes of a comical character. Of the latter, "The Travelled Monkey" is very voluminous and popular, giving an account of foreign countries in a satirical vein. They are also fond of quoting proverbs, which are numerous and pithy.

Oriental proverbs have been considered the concentrated sagacity of the "Wise Men of the East"—which has ever been the cradle of sententious wisdom. It is true that the authors are not often known, the oldest proverbs being the offspring of the accumulated wisdom of whole nations; and they are the expressions frequently of the modes of thought and the feelings which rule vast populations. It is curious and instructive to trace the similarity of sentiments which go to prove the unity of the human race in the proverbs of the furthest East and the far West. Proverbs show that the same human feelings and views prevail in China and Japan, as actuated mankind in Europe. For example:—"The child is father of the man," is expressed in, "The heart of a child of three years remains until he is sixty." Our plain pro-

verb, "As different as chalk from cheese," is paralleled in, "As different as the moon and a tortoise." "Too many cooks spoil the broth" is quaintly put, "With too many boatmen, the boat runs up a hill."

Dramatic productions are not numerous, and these generally are of a historical character, the favourite themes, representing imperial personages and great soldiers, Siogoons, and Daimios. "The Repository of Faithful Men" is the title of a typical drama, where the *dramatis personæ* are feudal barons and retainers espousing the cause of the Siogoon, or generalissimo, who has overthrown his rival. When represented on the stage, the characters are mostly clad in armour, which makes the performance picturesque where there is no scenery. In this respect the Japanese follow the Chinese, and what obtained in Europe in ancient times where no scenic effects were introduced. Many of these dramas are couched in poetic language, and the dialogues often display smart repartee.

Poetry enters more largely than drama into Japanese literature, but there are not many lengthy poems, preference being given to odes, sonnets, and songs. In the *Hyak nin is ohiu*, or "Stanzas from a Hundred Poets," the names of two com-

posers are given as ancient emperors. The first is by the Mikado Tenji, who flourished in the seventh century of our era, and who selected a humble theme in the following free translation :—

My lowly hut is thatch'd with straw,
From fields where frequent rice-sheaves stand ;
The autumn harvest is well nigh o'er,
Collected by my toiling hand.
Through tatter'd roof the sky I view,
My clothes are wet with fallen dew.

The second is by the Emperor Ii-too, and partakes of a religious character :—

The pleasant spring hath pass'd away,
The summer follows close I ween ;
And Ama's secret summit may
In all its grandeur now be seen ;
Of yore the drying ground,
Whiten'd with angels' robes, spread far around.

But simple admiration of nature in all its phases, as exemplified in these picturesque islands, forms the great bulk of these and other poetical subjects. Of course Fusi-yama, the sacred volcanic mountain is a favourite subject, as it is in the sketches on Japanese books and ware :—

From where my home,
My lonely house on Tago's shore
Doth stand, the wandering eye may roam
O'er Fusi-yama's summit hoar,
Whose lofty brow
Is whiten'd by the recent fallen snow.

Songs are popular with all classes, and are generally set to Japanese music. They are mostly on love themes, and plaintive in style. The Japanese are passionately fond of music, and their traditions give the art a divine origin. According to that account, the sun-goddess, once upon a time, in resentment of the violence of an ill-disposed brother, retired into a cave, leaving the universe in anarchy and darkness. Music was devised by the gods to lure her forth. But, though the device evidently succeeded and she returned to enlighten the heavens, it cannot be said that Japanese music is the "Music of the spheres," to enchant our ears. Like the style of language and literature it follows the harsh Chinese melodies, and is almost devoid of harmony—according to European tastes—both in vocal and instrumental performances. They have a written musical scale, after the Chinese system, which differs from the European scale in the position of the semi-tones, or rather in not having true semi-tones, but three-quarter tones instead. Of instruments there are a great variety, both stringed, wind, and percussion, none so perfect in tone as ours, but the rudiments of almost every one are represented, from fiddles to harpsichords, flutes to trombones, and cymbals to big bass drums. But the tunes on the larger

instruments are most to be noted for their noise, and the airs played on the smaller ones cannot boast of "wood-notes wild." The most agreeable to foreign ears is the *Sono Koto*, a kind of dulcimer-harp, with thirteen strings; each string having a movable bridge, by shifting which the note is raised or flattened in tuning. It is placed flat on the floor, and the female performer, sitting in the usual Japanese fashion, bends over it, and touches the strings with both hands, her finger-tips being encased in thimbles, which terminate in an ivory point, so as to protect her nails from fatigue or injury. Numerous are the quaint melodies played on this instrument; but as an accompaniment to the voice, the *Biwa*, or lute, is more melodious, especially to such a pathetic song as the following:—

THE FLOWN BIRD.

The maple leaves are whirl'd away ;
The depths of the great pines are stirr'd ;
Night settles on the sullen day,
As in its nest the mountain bird.
My wandering feet go up and down,
And back and forth from town to town,
Through the lone woods and by the sea,
To find the bird that fled from me ;
I follow'd, and I follow yet,—
I have forgotten to forget.

My heart goes back, but I go on,
Through summer heat and winter snow ;

Poor heart, we are no longer one,
We are divided by our woe !
Go to the nest I built and call,—
She may be hiding after all,—
The empty nest, if that remains,
And leave me in the long, long rains ;
My sleeves with tears are always wet—
I have forgotten to forget.

Men know my story, but not me—
For such fidelity, they say,
Exists not—such a man as he
Exists not in the world to-day !
If his light bird hath flown the nest,
She is no worse than all the rest ;
Constant they are not—only good
To bill and coo, and hatch the brood ;
He has but one thing to regret—
He has forgotten to forget.

All day I see the ravens fly,
I hear the sea-birds scream all night ;
The moon goes up and down the sky,
The sun comes in with ghostly light :
Leaves whirl, white flakes about me blow—
Are they spring blossoms, or the snow ?
Only my hair ! Good-bye, my heart,
The time for us has come to part ;
Be still ! you will be happy yet—
For death remembers to forget.

During the early annals of Japan, when the country was isolated from foreign intercourse, there were no newspapers in circulation ; not even, as far as we know, one in imitation of the "Peking Gazette," which claims to be the oldest newspaper in the world. However, not long after the

restoration of the ancient dynasty, and the emancipation of native energy from the thralldom of feudalism, the native newspaper, after the foreign model, became one of the new institutions of political power. An enterprising party of literary students at the university of Tokio were the first to publish a *Shimbun*, or newspaper, in native characters, and on Japanese paper. It succeeded beyond the most sanguine expectations, and its circulation spread from the capital to the provinces. Other news sheets were got up and published every three, five, and seven days, to meet the demands of the public, at least among the reading portion, who evidently thirsted after new ideas and information.

Encouraged by the increasing sale of their journals, caused in a great measure from the bold language used in the articles, the editors launched into censure of the government and the official classes, sometimes so unmeasured as to call for restriction. This was done by passing of a "Press Law," empowering the authorities to punish offenders by fines, confiscation, and imprisonment. The consequences were that the editor of the *Manichi Shimbun* was condemned to three months incarceration for a violation of the new law. Seeing the necessity of opposing the violent political literature that sprung up, the government subsidized a

respectable proprietor to issue the *Nichi Nichi Shimbun*, which continues to this day as the semi-official organ. Numerous other papers were published, but many died out; though the average of those in circulation ranges from forty to fifty, including several issued at the treaty ports. One is named the *Bankoku Satsuma*, or News from all Countries, and another *Bankoku Omna*, for ladies. In one year it was estimated that more than two-and-a-half million copies were despatched through the post-office.

Beside the printing of these native papers in characters, there are many establishments for using Roman letter types for elementary school-books, which are got up by Japanese compositors and printers only. Both the native and foreign languages are printed in these, irrespective of other character types. Altogether the Japanese disposition to be self-dependent, is nowhere seen to greater advantage than in the management and details of these printing-offices for the publication of books to educate themselves according to European ideas.

CHAPTER VIII.

ARTS AND MANUFACTURES.

HAVING traced the Japanese language and literature to a Chinese origin, we shall next find abundant evidence that the arts and manufactures of Japan have been derived from the same source. There is this striking difference, however, with regard to the fine arts, that they excel their teachers in the delineation of Nature in all her varying phases, except where a landscape forms the subject of the artist. Indeed any drawing or painting requiring an accurate outline, with foreground and background, representing distance, is beyond the talent of either—they seem to have no perception of perspective. Many pictures, especially Chinese, remind the spectator of Hogarth's caricature of perspective, where a man on a hill in the distance is lighting his pipe at a window of a house in the foreground. At the same time, Japanese artists are not so deficient in their knowledge of per-

spective as the Chinese ; but still their best paintings and sketches partake much of our so-called bird's-eye view of a country. In the numerous representations of Fusi-yama, which are the never-failing delight of the people, that grand mountain, which towers as high as Mont Blanc, is generally drawn as if seen by an eagle soaring half way up its summit. Where the minor subjects of a picture are given, such as a cascade falling over rocks, or waves dashing upon a rocky shore, some artists succeed in depicting the motion of the foaming waters with living accuracy. The numerous examples to be seen of these prove that the artist has sketched from nature, where his vision grasps the subject, but when he extends the landscape, he draws upon his imagination.

Oil-painting is unknown in Japan, in producing artistic drawings for room decoration, or heavy frames to hang up in galleries. Hence their pictures are chiefly in water-colours on tough paper, and have a roller at the bottom and top, and are hung up like a map. To these are added in portfolios, bold sketches with charcoal, and frequently in ink ; clear in their outlines, and the drawing as good as is compatible with ignorance of perspective and anatomy. From this ignorance, probably, arises their acknowledged inability to

take anything like a correct likeness, the professed portrait-painters bestowing their care rather upon the dress than the features of their sitters. This is exactly following the Chinese fashion, where the costumes are elaborately delineated while the faces are more or less distorted, to give what may be called the conventional and not the natural expression. Examples of these may be seen on the porcelain vases, where females are represented with the acute-angled eye-lids which is considered typical of beauty, which certainly does exist in nature, but only to a limited extent compared with other features of the eyes. In the male portraits these characteristics are not so effeminate, especially where it is that of a Daimio dressed in full war panoply, and looking "daggers" at his enemy, while brandishing his sword. At the first "International Exhibition" at Tokio in 1872, among the ancient pictures, were portraits of great men, such as Yoritomo, Taikosama, Nobunanga, Ashikaga, and many others. But these were more or less of an imaginary character, so that they should appear to the Japanese spectator more god-like than human, as objects for worship.

Besides scrolls hanging on the walls of chambers, the Japanese screens of large dimensions, dividing the more spacious ones into temporary rooms, are

adorned with all kinds of artistic productions. On these the paintings are chiefly representations of birds and fish, the former generally singly and in groups ; and the latter in a reproduction of their native element, surrounded with aquatic plants. In the drawing, colouring, and natural features of these, the best artists excel their efforts at landscape pictures, so that it is scarcely to be supposed some are done by the same hands. Here one seems to concentrate all his talent in depicting nature with scrupulous accuracy, and in many instances has excelled in detail the best bird and fish pictures by European artists whether in water-colour or oil. Sometimes every feather and scale are carefully copied from the living subject, giving so vivid an effect to the representation, that it startles the eye, as if about to leap from the screen. In like manner insects are represented in their most brilliant hues by their skilful management in preparing water-colours. These are extracted from minerals and vegetables, obtaining tints far more brilliant and beautiful than ours. They also excel in flower-painting, with excellent drawings of grasses, ferns, creepers, shrubs, and trees ; but not in depicting an extensive view of forest scenery. At the same time all these and other minute branches of the fine arts, it is evident—as a writer

expresses it—"The Japanese have for thousands of years worshipped at Nature's shrine, watching her every movement, and noting every change of mood and costume with a loving eye, until each detail of her marvellous handiwork, and each expression of her changeful features, are imprinted on their minds, to be transferred to every work they set their hands to do."

In former days, before the country, or rather the treaty ports, were open to foreigners, few of these artistic productions of high art were to be seen in Europe, except at the Royal Museum of the Netherlands, where they were sent by the Dutch factory at Nagasaki, and these were not really of the choicest kind. Now we have a superior collection at Kensington, and on all occasions of fine art exhibitions, cases of Japanese art-productions form some of the most interesting and valuable exhibits. It is not, therefore, necessary to dilate largely upon the excellence of the other branches of Japanese art, which the intelligent reader may have witnessed. Moreover, there are many specimens of such, especially in lacquer-ware, comprising cabinets, trays, and other articles, that come within the purchasing means of the public. On these the artists have displayed great taste, while the cabinet-maker often exercises a degree of ingenuity that

surprises our own artisans. Indeed, it may be said, that he is *par excellence*, the cleverest designer and best workman in cabinet work in the world. This especially applies to the perfect fitting of the drawers in their recesses, which pull out and push in with the suction of the air ; never in a loose manner from side to side as in our cabinet drawers.

Many persons may remember the introduction of Japan varnish into this country, which originated a new trade called "Japanners," whose business it was to varnish tea-trays and other metal-work, and dry the articles in an oven. Of course that is not the method used in varnishing lacquer-work so beautifully, for the heat would destroy the cabinet work. While the one is a rapid process, the other is extremely slow. The varnish, which is the resinous produce of a shrub called *urusi no ki*, or "varnish paint," requires a tedious preparation to fit it for use. It is tinted by slow and long-continued rubbing on a plate of copper with the colouring material, and the operation of lacquering is as tedious as its preliminaries. Five different coats, at least, are successively applied, suffered to dry, and then ground down with a fine stone ; and it is only by this patient labour that the varnish acquires its excellence. The brilliant mother-of-pearl figures consist of layers of shell, cut and

fashioned to the shape required, and coloured at the back ; then laid into the varnish, and subjected to the same coating and grinding process as the rest, whence they derive their glittering splendour. In the exports of Japanese manufactures to Europe lacquer-ware forms the bulkiest item, but porcelain exceeds it in value.

Those who have examined Chinese and Japanese porcelain ware superficially, may have concluded that there is not much difference between the two kinds. This is so far true, that, like most other things, as already stated, the latter is derived from the former, and is imbedded in the principal. But it will be seen by comparing the vases of each, how graceful in form and finish those of Japan are compared with their prototypes from China, which are comparatively clumsy and inelegant. As to the figures of men and women, painted on them, they are much on a par in artistic design ; but the birds, fish, insects, and flowers, of the former are generally true to nature, but the latter are not. Another difference in the subjects will be observed that animals, such as tigers, lions, bears, boars, and other figures are frequently seen on Chinese pottery, but rarely, if ever, on Japanese. That arises from the fact that there are few such creatures in Japan, while they are found in the mountain regions in

the northern and western provinces of China abundantly.

Japanese porcelain has constituted, for several centuries, one of the most important articles of export to Europe ; where, on account of its excellence, it immediately excited the admiration of connoisseurs, and to the present day it is considered among the most beautiful objects of Oriental art. The chief porcelain manufactories for the finest ware are in the province of Fizen, in the Island of Kiusiu, and especially in the department of Matshura, near the hamlet of Uresino, where the material from which it is made is found in abundance. Although the clay is naturally fine and clean, it is necessary to knead it, to wash it, and cleanse it, before it will have the degree of purity required to render the porcelain translucent. At another place in the same province, the material is found in the hills close to the seaport town of Imari ; on the slopes of Idsumi-yama, of which more than forty different kinds of porcelain are manufactured. This kind of material is hard, and when mixed with the soft clay, it prevents the fabric from cracking or breaking in the oven, when being baked. Before this the patterns are painted with fine brushes on the ware ; the fire is then kept up for fixing them, which soon dries the earth spread over the outside

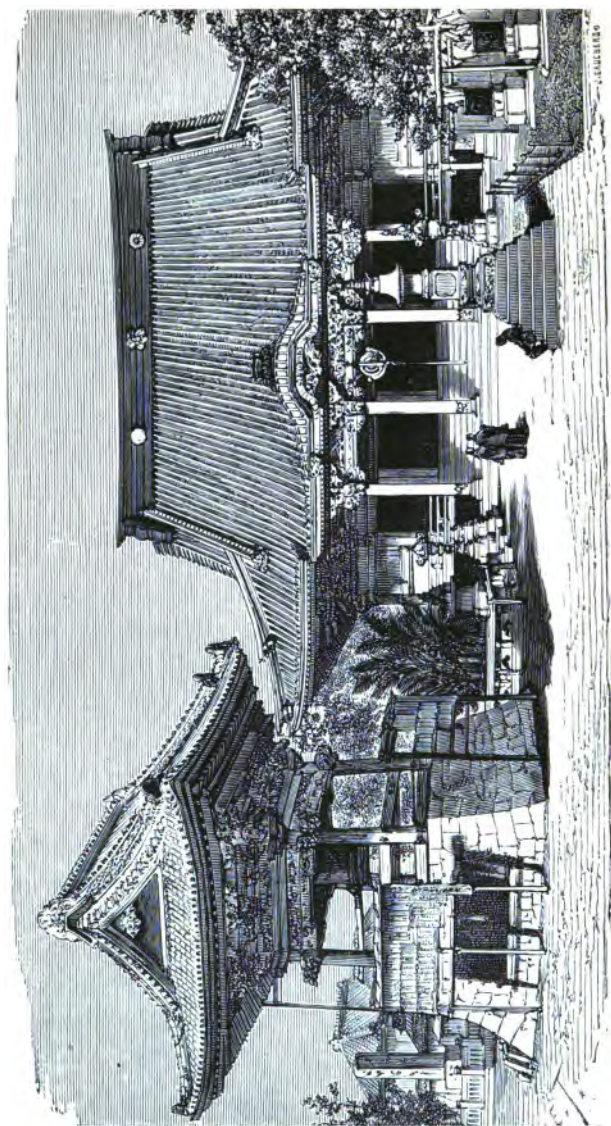
of the oven. Articles designated *Yen-gui*, such as cups, saucers, plates, and dishes of every kind, which are in common use among all classes, and constitute nine-tenths of the porcelain manufacture, are made by hand, and turned on the lathe. The cups and saucers, when painted inside and outside with circular lines, are placed on the disc, turned round, and the paint-brush thus forms the circle; then they receive two coatings of glaze, are well dried, and placed in the oven, where they are baked a second time.

There are other localities engaged in this industry, which obtain the raw material for manufacturing porcelain from Kiusiu, and have come into note, since the Japanese exported so largely to the international exhibitions in Europe. Of these the now well-known Satsuma ware has obtained pre-eminence. It is of a rich light cream colour, bearing tasteful designs of flowers, birds, insects, and other natural objects. Sometimes it is manufactured into elegant chimney ornaments and graceful vases, in imitation of a bamboo-stalk and the like: but the foreigners prefer tea and coffee services, card-baskets, and other European designs, which restricts native genius in the art. Near the ancient capital of Kioto there is a similar description of ware manufactured, but of inferior quality. Of all

these tiny productions, that of egg-shell tea-cups as thin as their name indicates, but sometimes strengthened by delicate bamboo work, is prized highly by connoisseurs. It is said not to be a Japanese invention, but copied from the Chinese manufacture many centuries ago.

Metallic art in Japan is inferior to the manufacture of porcelain. Nevertheless, the bronze and iron castings are superior to those of China. As already mentioned, some of the bronze images of Buddha, are of gigantic proportions, attaining the height of thirty to sixty feet ; yet the drapery of the recumbent figure and the repose of the countenance display much artistic skill in the design. These colossal bronzes have been cast in many pieces, and soldered together so skilfully that the joinings are not visible outside, conveying thereby an idea of immense solidity in harmony with the idol. Numerous smaller bronzes decorate the interior of these huge images, representing the subsidiary deities of the Buddhist creed, and in some temples they are seen in thousands surrounding the central idol, some of them being statuettes of clay preserved from the earliest times. From the appearance of the last-named images, and the general characteristics of the creed and its history, which they are designed





BUDDHIST TEMPLE AT KAWASAKI.

to illustrate, these sculptures cannot be attributed to pure Japanese art. Similar examples exist in India, from whence the creed came, and it is just possible that Indian artists were imported to design and have them cast by native workmen, on their first introduction. In the same manner the architecture of the temples is after the Indo-Chinese style. One of the best examples is the Buddhist temple at Kawasaki, as represented in the illustration.

Iron castings are numerous, many of them after the style of porcelain vases, such as large plates, used for sacrificial fires in temples, but none for grates, as fires are not used in houses for warmth, and cooking-stoves are made of brickwork. As already mentioned, immense bells of iron are cast and used outside the temples on festive occasions. These bells have no metallic tongues, but are sounded by striking them externally by heavy blocks of timber. Many are remarkable for the beauty of the *bas-reliefs* which adorn them, and the ancient inscriptions recording the date of their manufacture. But even these works of metallic art can scarcely be ascribed to pure Japanese invention and design. They are copied from bells cast in China, although varied in their embellishments. In like manner enamelling on metals is copied from

the Chinese, but more exquisitely inlaid on vases, ornaments, and buckles. As to the art of sculpture as practised by European artists, it is unknown in Japan ; and the same may be said of architecture, for the finest edifices are the temples, copied from Indian designs or Chinese scroll-work.

Carvings on wood are tolerably well executed in design and workmanship, but the greatest excellence in this branch of art are the carvings in ivory. Here the Japanese have discarded those of China for models, as being stiff, artificial, and unmeaning. Like their minor drawings, they returned to nature as the true instructress. Without going into details we may instance one example in our possession, as illustrating this remark. It represents a smooth kind of cockle-shell two inches long, one and a quarter wide, and three-quarters deep. On the tip is a tiny half-bivalve on the top with a diminutive crab perched in it, and below is another small shell whole. Outside they are stained of a brown tint, and white within, the large shell being half open. Looking into this cavity with a magnifying glass, a minute carving is seen of a sea-port town, with thatched houses of different sizes, surrounded by trees, and in the distance two hills, with the peak of Fusi-yama beyond. Besides these exquisite designs there are others of a grotesque character,

forming figures of queer-looking people, with distorted bodies and limbs. These are generally used as personal ornaments, hanging to the small Japanese pipe and tobacco pouch, forming, as it were, an article of jewellery when attached to an enamelled girdle-clasp. The country produces precious stones, but the skill of the lapidary is unknown; and hence they do not know how to cut and polish them. Neither is gold or silver worked up into rings, earrings, brooches, and other personal ornaments. But the manner in which these are worked into boxes, girdle-clasps, dagger and sword hilts, displays much taste and skill; while the blades of the swords, daggers, and spears, are of the finest tempered steel, and polished to a razor-edge.

In place of jewellery to be worn by the wealthy and great, the embroidery on silk and satin garments, worn by both sexes, in the most brilliant colours on black grounds, has sufficed to gratify their vanity, with the addition to ladies' coiffure of numerous large hair-pins. The manufacture and production of silk forms one of the principal businesses in Japan; and a silk mercer's shop in Tokio is a sight for the foreign visitor to see. In the largest of these the whole of the lower story, open to the street, looks like a hall fifty or sixty yards long by twenty in breadth, intersected with

counters nicely matted, surrounded by shelves and drawers containing goods. Following attentive shopmen to the upper story the customers are shown to a seat on a low divan covered with red cloth, where boys bring them tea and pipes. While sipping the tea, the whole floor becomes strewn with silk crapes and embroidery of every description of texture, shade of colour, and brilliancy of pattern. Some of the silks and gauzes are of so stiff a texture that they stand out like pasteboard. This was formerly the fabric for making the bosoms of men's dresses, which is now going out of fashion. It stuck out like wings at the shoulders, and was adapted to contain articles like a large pocket. Sometimes it had a portable writing apparatus with a quantity of paper, a tobacco-pipe and pouch, a large supply of paper nose-wipers, or handkerchiefs, thrown away when used, to which presents would be added, and carried in this capacious receptacle, without inconveniencing the person. As a rule, the Japanese dresses on ordinary occasions are rather sombre, it is only when in gala dress that they are showy.

Silk is more or less produced in almost every province of the main island, north and east of Osaka, but the four districts in which it is cultivated in the greatest abundance are Oshui, Joshui,

Koshui, and Sinshui. Oshui produces the largest quantity, but the silk does not equal in quality and fineness of size, that of the other districts. Joshui and Sinshui, are noted for the fine size of their silks, which fetches the highest prices in the London market; but the greater part of them are sold on the continent, as being better reeled than any other silk from the east. During the failure of the silk crops in Italy and other continental states, through the deterioration of the silk-worm, eggs were imported in very large quantities from Japan, which improved the culture.

Tea is still more important than silk, and its cultivation and manufacture employ a considerably greater number of people. The tea-plant was introduced from China into Japan about the beginning of the ninth century, by a Buddhist bonze named Yeitsin, who presented the first cup of tea to Saga, the reigning Mikado, who patronized the cultivation of the shrub. Since then its use has become universal, and the home consumption is now so great, that there is not much left for exportation. So genial are the climate and soil of some districts for its growth that the plant grows wild, while it forms hedges in gardens. Tea is produced throughout the greater part of Nippon, and in all the provinces of Kiusiu. The finest qualities

come from Yamu Siro ; but the two largest producing districts are Isay and Owari. Suringo, Simosa, and Koshui are the provinces which supply the Yokohama market with the earliest new teas.

Tea of the finer qualities requires especial care in the cultivation. The plantations are situated remote from the habitations of man, and as much as possible from all other crops ; lest the delicacy of the tea should suffer from smoke, impurity, or emanations of any kind. Manure of a special kind is applied to the roots, consisting of dried fish, like anchovies, and a liquor expressed from mustard-seed. No trees surround the plantations, for they must enjoy the unobstructed beams of the morning sun, and the plants thrive best upon well-watered hill-sides. The plant is pollarded to render it more branchy, and, therefore, more productive, and must be five years old before the leaves are gathered. The process of harvesting the leaves, or rather of storing the tea harvest, is one of extreme nicety. The leaves for the finer and the coarser teas are sorted as they are plucked ; and no more of a kind are gathered in a day than can be dried before night. There are two modes of drying, called the dry and the wet process. In the one the leaves are at once roasted in an iron

pan, then thrown upon a mat, and rolled by the hand. During the whole operation, which is repeated five or six times, or till the leaves are quite dry, a yellow juice exudes. That is called the dry preparation. In the wet process, the leaves are first placed in a vessel over the steam of boiling water, where they remain till they are withered ; they are then rolled by hand, and dried in the iron roasting-pan. When thus prepared, less of the yellow juice exuding, the leaves retain a brighter green colour and more of fine flavour. When fresh dried, the tea is delicately susceptible of odours, and requires to be carefully guarded from their influence. The finest qualities are packed in jars, in order to retain their aroma.

Paper manufacture in Japan holds a high position among the industries, in consequence of its unrivalled qualities for toughness, and the many uses to which it can be put. Not only is it used for writing and printing on, but we have noted that handkerchiefs are made of it ; waterproofs and umbrellas of oiled paper, are impervious to the wet ; windows have translucent paper-panes ; then come paper screens, fans, straps, belts, tobacco-pouches, pipe-cases, boxes of all kinds ; even armour is sometimes made of paper *mâché*, also trays of all kinds, and the soft qualities are exten-

sively used for covering open sores and wounds. From this it will be seen that paper in its various forms among the Japanese takes the place of some leather, hemp, and cotton fabrics with us. Indeed a sheet of nose-wiping paper is quite as tough as any common calico ; and in some shops Japanese curtains may be seen, of attractive patterns, which are only made of paper. Moreover, these and other articles of furnishing and clothing, can be sold for less than one-fourth of ordinary cotton fabrics. We all know that cotton and linen rags, and several kinds of grasses enter into the pulp of European paper, but that of Japan has nothing of the sort. It is manufactured from the pulp of an indigenous tree ; which it would be well that our paper manufacturers introduced into Europe.

This paper-making tree is named *Kaji* by the Japanese, and classed by foreign botanists as *Broussonetia papyrifera*. From a strong, branched, woody root, rises a straight, thick, equal trunk, very much branched out ; covered with a fat, firm, clammy, chesnut-coloured bark, rough without, and smooth on the inside, where it adheres to the wood, which is loose and brittle, with a large, moist pith. The branches and twigs are very plump, and covered with a small down, or wool, of a green colour, inclining to purple. Every year, when the

leaves have fallen off, in the tenth Japanese month—which answers to our December—the twigs are cut into lengths, not exceeding three feet, and put together in bundles, to be afterwards boiled in an alkaline lye. These faggots are placed upright in a large kettle, which must be well covered, and boiled until the bark shrinks so far as to allow about half an inch of the wood to appear naked at the top; when they have been sufficiently boiled they are taken out into the air to cool, after this the bark is stripped from the wood, which forms the pulp for making the paper. For this purpose it has to be washed and cleansed, and this process is of no small consequence, in producing smooth, white paper. The washing takes place in a running stream, the bark being placed in a sort of sieve, which lets the water run through, while it is stirred constantly with the hands until it becomes a soft woolly pulp. Having been sufficiently washed, the pulp is spread upon a thick wooden table, and beaten with a wooden mallet until it is sufficiently fine. Then it is put into a narrow tub with a slimy infusion of rice and of a root called *oreni*. The moulds on which the paper is to be made, are formed of the stems of bulrushes cut into narrow strips. The sheets are then lifted one by one from the mould, and laid up in heaps upon

a table covered with a double mat, and a small plank or board placed on each heap. Weights are gradually placed thereon for a day, when the sheets are lifted off singly on the palm of the hand to a rough plank, on which they are placed, and afterwards dried in the sun. The finest quality is of a white smooth surface, while the colour of common sorts is of a yellowish-white.

CHAPTER IX.

PRODUCE AND TRADE.

THERE are few countries in the world that can equal the Isles of Japan in their varied products, and abundant resources for the maintenance of the inhabitants in the necessities and luxuries of life, chiefly raised by an industrious population. Proofs of their self-dependence and comparative freedom from external supplies are patent to all who have studied their early annals; and especially during the period of more than two centuries of an enforced isolation from all other nations, excepting China and Holland. From time immemorial famine has scarcely ever been known in the land. Generally speaking the people have been well fed, and there are few signs of poverty, while the higher classes have revelled in riches acquired from the produce of their domains, wielding the incomparable steel of their weapons to the jingling of gold coins in their purses, extracted from their mines.

But the great source of the national wealth has

sprung from agricultural industry ; particularly the production of rice—the “staff of life” in eastern countries—that of Japan being considered the best produced in Asia. Not only is it the chief food of the people, but under the feudal system, the incomes of the Daimios, no matter in what shape derived, were valued at so many *koku* of rice. Up to the period of the abolition of feudalism, the standard value of a *koku* of rice was eleven *itziboo*, which was reckoned equivalent to fifteen shillings in English money. As already shown, the revenue of the wealthiest noble exceeded a million *koku*, and none were below ten thousand, forming an oligarchy of 285 nobles, with an average of 200,000 *koku* of rice per annum—each being equal to about $5\frac{1}{2}$ English bushels.

Although agriculture in Japan does not hold so high a rank in the body politic as in China, where the emperor annually holds the plough in a rice-field, thereby giving dignity to the industry, nevertheless farmers are held in good reputation, and form prosperous sections of the communities in which their farms are situated. As in all other countries, the composition of the soil varies greatly in the different districts, according to the geological formation and climate. In the island of Kiusiu, and in Sikok, being the warmest southerly

provinces, the upper sides of the hills are generally barren, with rocks of clay-slate and granite protruding. On the lower sides of the hills and valleys, where cultivation—chiefly rice—is carried on, the soil consists of clay and sand, mixed with vegetable matter. On the south side of the main island of Nippon, the hills are formed of sandstone, while the valleys and plains consist of sandy soil. It is not until within view of Fusi-yama, that the dark, rich soil of the volcanic regions first appears. Then it spreads to the eastward and the north forming a soil of a blackish-brown colour, and composed chiefly of vegetable matter. This kind of soil is not confined to the low valleys, but is also met with on the tops of the hills, and up the sides of high mountains. Hence the Chinese system of cultivating these by terraces has been adopted. Where cattle cannot draw the plough, men take their place, or substitute manual husbandry. As a rule the latter operation forms the principal kind of labour, in which females largely assist. According to the census of 1872, out of the farming population computed at 14,870,426, the females—women and girls—were estimated at 6,866,412.

Rice being the staple produce, the seasons for sowing, growing, and reaping are diligently watched by the farmers, who formerly cultivated the land

under the Daimios, as part of their retainers, but now farm under the Mikado's Government, paying an annual tax or rent. The rice-lands generally lie fallow all the winter, and consequently yield only one crop in the year. In the last days of April, or about the first of May, little patches of ground are prepared in the corners of the fields as seed-beds for the young plants. Here the seed is sown thickly, sometimes having been steeped in liquid manure previously to its being sown. It vegetates in the wonderfully short time of three or four days, if the weather be moist and warm—as it generally is at that season of the year. In the mean time, while the seed-beds are vegetating the labourers are busily employed in preparing the land into which it is to be transplanted. This operation commences at the beginning of June. About three inches deep of water then cover the fields, and the planting goes on with astonishing rapidity. A labourer takes a lot of plants under his left arm, and drops them in little bundles over the inundated soil—knowing almost to a plant what number will be required. Others, both men and women, take up the bundles which are thus thrown down, and the planting commences. The proper number of plants are selected and planted in rows, by the hand, in the muddy soil. When

the hand is drawn up, the water rushes in, carrying down with it a portion of the soil, and thus the roots are immediately covered. The planting season is at its height about midsummer, and is generally over by the middle of July. By November the bright green crops are waving in the breeze, the ears are ripe, and harvest is concluded.

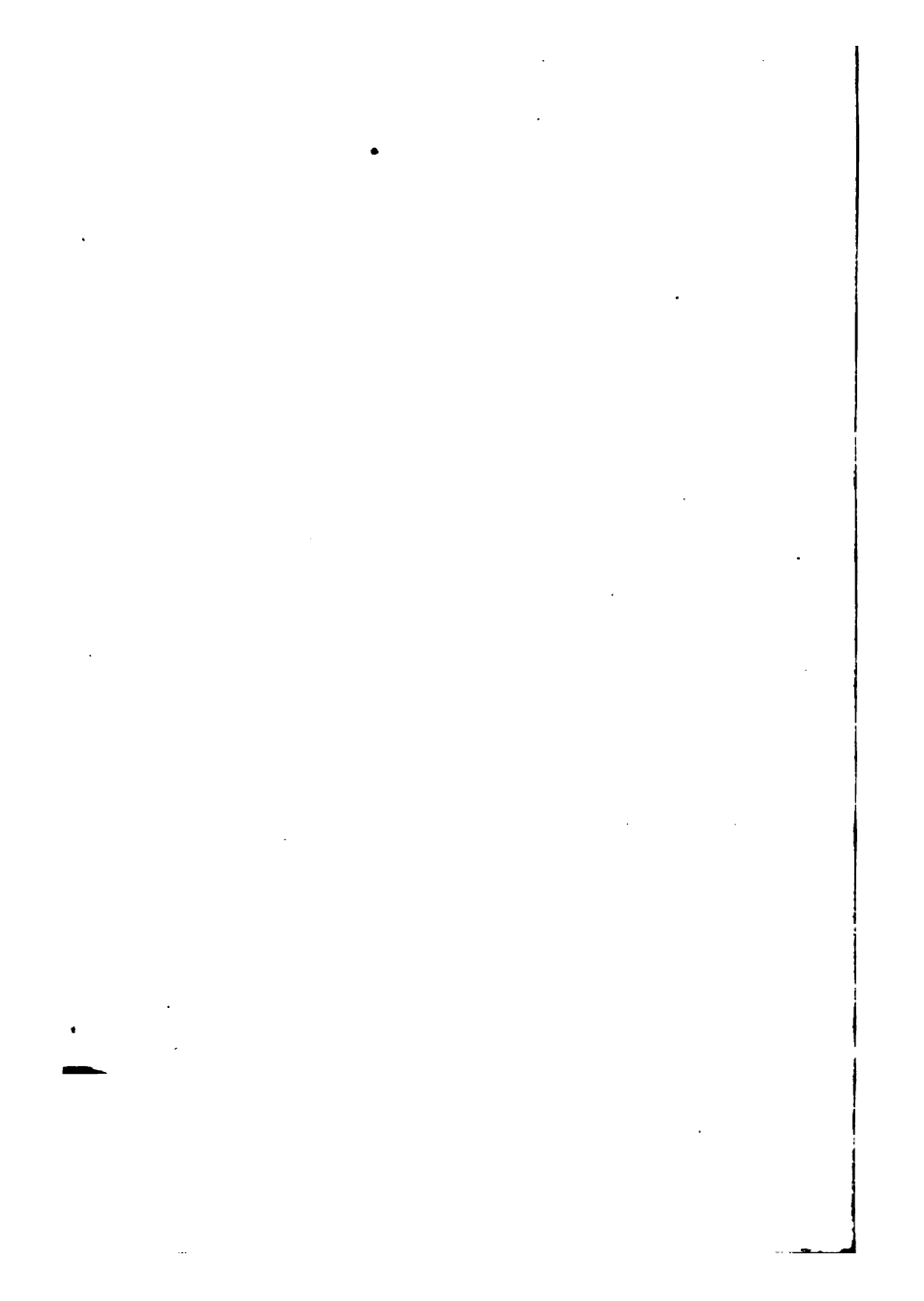
Besides this great summer crop of rice, there are winter crops of wheat, barley, buckwheat, peas, beans, onions and potatoes. The three first mentioned may be considered as the staple winter productions, which are cultivated on land above the level of the rice valleys. The wheat and barley are sown in the end of October or beginning of November ; these soon vegetate, and cover the hill-sides with lively green during the winter months. As the land has been carefully cleaned and prepared previously, scarcely any further labour is necessary until the following spring. By the beginning of May the plants are in full ear, and harvested in June, the corn being cut with a small reaping-hook. When housed the heads are struck off by a short bamboo, and fall through a grating from the straw. These are then laid on a broad flooring of cement, hard and smooth, and the wheat or barley thrashed out with a flail.

Compared with farms in Europe they are small in extent, and the homesteads present a very different appearance from those in England. Fowls are reared in the farm-yards, but not in such numbers as with us, as the Japanese prefer fish for their food. However, fine broods are selected for cock-fighting, which was a favourite amusement among the highest class at the Court of Kioto, as shown in the illustration. They have no sheep or oxen, except a solitary cow or ox, and sometimes a pack-horse—but these are only used as beasts of burden. Pigs may be sometimes seen, but they are generally kept out of view, although pork is abundant in the butchers' shops. Japanese beef is the best to be found in the Far East, and, since the opening up of the country, imported cattle from Europe have improved the breed. As a class, the farming population not only exceed in number those of any other occupation, but they are the steadiest portion of the body politic. All those foreigners who have seen the farmers and their families, state that they live in good, comfortable-looking houses, are well-fed, well-clothed, and appear to be happy and contented.

With such a wealth of grain crops, it is not surprising that the Japanese have directed their attention to the production of malt liquors and



COCK-FIGHTING AT THE COURT OF KIOTO.



spirits. It is asserted by them that the preparation of fermented liquors was known before the Christian era. According to their annals, the office of chief butler to the Mikado was made in the reign of Syu-zin, whose duty it was to brew for the royal tables. This malt liquor is made principally from rice, but barley is also used; from which also a spirit is distilled, both being named *saki*, but distinguished according to its strength. The most authentic account extant of what foreigners call "rice-beer," being brewed upon a large scale, of good quality, was towards the close of the sixteenth century, at the breweries of *Itami* and *Ikeda*, two places about three miles to the north of Osaka. The brewery at Itami soon became the most celebrated in Japan—the Japanese Burton. It supplied the luxurious wants of the nobles at Kioto and Yedo, and what could not be conveyed by sea to the capital, was sent by land on beasts of burden.

The measures of capacity by which the brewer is guided, are the same for liquids as for grain. These are computed on the decimal system, the integer being called *masu* or *mas*, measuring about the capacity of an English pint. This is subdivided until it reaches a *dyoku*, or millet seed. Then it increases by tens up to the eighth magnitude,

forming a *koku*, having the capacity of 6446 cubic feet, or 5.13 bushels. Measures of length are computed from the integer *shiaku*, or foot. The smallest division is the *rin*, or line, and the largest the *ri*, or Japanese mile. This equals 2.45 English miles, or 12,960 feet. A degree on the equator consists of 21.66 *ri*, but there is much discrepancy in its calculation.

Wherever there are mountain ranges, copper, lead, iron, and not unfrequently gold and silver ores are to be found. Copper is the most ancient industry in mining, and the quality of the metal extracted from the ore is unequalled in the mines of the world. In former times it formed an important part in the coinage of the realm. One coin of an oblong shape called the *tempo*, equal in intrinsic value to about three half-pence English, vied with any other copper coin in Europe. When the foreign merchants were settled first at the treaty ports, the value of this coin and copper generally was so far below the European standard, in comparison with silver, that it left a large marginal profit; consequently the coins were bought up by the ton, until the Japanese government stopped the export. In the same manner gold was bought with silver, at nearly one third its value, until the authorities found out the foreign

rates, when its exchange at par was also stopped. For example, the gold *cobang*, on the arrival of the first foreigners in 1859, was not equivalent to more than 6s. 4d. English silver, but in a year afterwards it rose to twenty shillings. Silver being the scarcer metal, and most in circulation, was coined into *itzeboos*, of an oblong-square shape, valued at about one shilling and sixpence. But the *nichou* and its proportions were made of a mixture of gold and silver. All these pieces were more or less of an oval form, with the obverse and reverse marked with Chinese characters of their value, only one, the *tempo*, having a square hole in the centre for stringing. The inferior coins, however, were exactly of the Chinese pattern, circular, with characters around a square hole, by which they were strung, and the lowest value composed of a mixture of lead and copper, besides iron coins.

In an original Japanese pamphlet of twenty leaves, entitled *Ko Dōu Dzu Roku*, there is an excellent account of smelting copper, and copper-mines, fourteen of the leaves being illustrated with engravings which show the workings and process. From this pamphlet we translate the following paragraphs:—The copper as it comes from the hills is in the form of ore, which is considered the effluence of the metal, and, in a serpentine vein, it rises and

appears on the top of the hill. There are many sorts of ore; that which is of a reddish black colour, soft and not very heavy, and taken from veins running horizontally is the best. The overseer of the mine examines and assorts the ore. Rafters, planks, joists, pillars, and other appliances are used to uphold, and prevent the opening of the mine from caving in. When commencing operations the rock is worked with hammers and chisels; the barren stones are thrown away as they are dug out, and the ore separated. By degrees the hill is penetrated, and the opening formed is called a mine. The miners enter with lamps made of a translucent shell, and the quarried stone, put into baskets, is carried out on their backs. When the mine has been dug deep, and the air becomes foul, there are holes bored from above to make the fresh wind to circulate. When water bubbles up, pumps are used. To roast the ore, a kiln is built, having vent-holes in it, through which the draught will pass to the fire. When the coarse metal is melted in the furnace, and the scoria has flowed off, the copper is taken out. Then it is cast into bars, and sold to foreigners, or for imperial coinage purposes. When silver ore is combined with copper ore, lead is added to the amalgam, and they are melted together. When put into an

ash-furnace, the lead sinks to the bottom among the ashes, and the pure silver appears coming out from the centre.

Like many other improvements in rendering the resources of Japan more productive under European management, that of mining has been placed under the control of foreigners, and a system of coinage based on the American principle introduced. It so happened that the government of Hong Kong had imported from Her Majesty's mint, a complete apparatus for coining dollars and their fractions, under the superintendence of Major Kinder, with an efficient staff. Nothing could be more perfect than the working of the machinery, and the coins issued from the new mint. But it turned out that the circulation was insufficient to cover charges ; while the Chinese preferred the Mexican to the British dollar, from prejudice and custom. Under these circumstances the continuance of the mint was abandoned, and the apparatus offered for sale. The Japanese not only bought the " plant," but engaged the superintendent and staff to set it up, and put it into operation at Osaka. This was speedily and successfully accomplished by July, 1871, when coining first commenced, at the Imperial Mint built in that city.

Previous to this the ancient gold, silver, and copper coins were called in for melting and refining ; and as there were not sufficient appliances in Japan for that purpose, a large portion was shipped to San Francisco, where it underwent these operations, and came back in ingots. Dies were also prepared by English die-sinkers, who cut designs after the following pattern furnished by the Japanese :—The reverse of the coin contains in the centre a representation of an antique metallic mirror, symbolical of the rising sun and the Sintoo doctrines. Above the mirror is a circle, subdivided into sixteen segments. Below the mirror is a branch of the *kiri* tree. On the sides of the mirror are the Imperial Japanese standards, one representing the sun and the other the moon. Around these devices is a wreath, one side composed of *kiri* leaves and the other of chrysanthemum flowers, which is the Mikado's crest. The obverse or face of the coin has in the centre the figure of the fabulous dragon, the emblem of wisdom and purity, and a symbol of imperial power. The Japanese inscriptions on the face of the coin around the dragon may be translated "Great Sun Rising," the symbol of Japan, and "Twelfth Year of Peace and Enlightenment"—the official designation of the present Mikado's reign.

The special name and value of each coin are given in Japanese and English.

Their denomination in Roman letters is "Yen" and "Sen," the former being equivalent to a dollar and the latter a cent. There are five gold coins of 1, 2, 5, 10, and 20 yen; five silver pieces of 1 yen, 50, 20, 10, and 5 sen, and four copper coins of 2, 1, and $\frac{1}{2}$ sen, and 1 *riu*. The old gold coins, such as the *Obang*, *Cobang*, *Niboo*, and *Nishiu Ishioo*, are no longer in circulation, nor is the silver *Itchiboo*. The old copper coins, however, are still in use, but do not bear any fixed value as compared with the gold and silver yen or sen. Besides the native coinage—the mint being entirely conducted by Japanese now—there is a new Mexican dollar of pure silver in circulation, chiefly among foreigners, which is equivalent to 1.0043 yen. Gold yen as compared with these are generally at a discount. The gold and silver yen are not yet generally in circulation among the Japanese, paper money called *kinsatzu* and *yensatzu* being their principal circulating medium.

Trade in Japan may be divided into external and internal. With respect to the latter as purely native traffic, there are no returns extant, to furnish approximate calculations as to its extent and value. Hence we can only deal with the former,

which has nearly all arisen since the opening of the treaty ports at Yokohama, Nagasaki, Hiogo, Osaka, Nee-e-gata, and Hakodadi. At these ports British Consuls are located, who send to England full reports of all the foreign commerce and shipping, at each locality, which are presented annually to Parliament. These at first exhibited wonderful progress and increase, compared with the wretched trade carried on for more than two centuries by the Dutch at their prison-factory, of De-sima. This was conspicuous in the foreign shipping, which was limited in their time to three or four vessels in a year, when they suddenly swelled into hundreds laden with all kinds of merchandise, to exchange for produce. But this accumulation of shipping, especially steamers, was inflated by the purchases of the wealthy Daimios for warlike purposes. When peace came, and the Mikado was restored to his ancient sovereignty, most of these vessels were transferred to traders, who formed themselves into a steam navigation company, called the *Mitsu Bichi*, with a fleet of nearly forty vessels of various tonnage. The consequences were that the foreign lines, such as the Peninsular and Oriental Company, trading between Japan and China, or between native ports, were more or less

superseded in the traffic. This, however, is the policy of the Japanese merchants, as well as the government, to become self-dependent after acquiring efficiency from foreign instruction, and in trade to hold the motto of "Japan for the Japanese."

It is not necessary to enter into details regarding the external trade, which is divided into imports and exports. Suffice it to say, that the former comprise cotton piece-goods, such as grey and white shirtings, brocades, velvets, and other fabrics, besides cotton yarns, woollens and woollen mixtures, metals, including iron, lead, and tin-plates. Most of this merchandise is imported from England, and brought in British bottoms. It is in Japan, as in China, that the import trade with Great Britain equals, if it does not exceed, that with all other foreign countries. It is otherwise, however, with the exports, which are chiefly confined to silk and tea, as the staple products, though the shipment of Japanese merchandise has increased considerably. The greater bulk of the tea goes to ports in the United States, where its qualities are more appreciated than in the United Kingdom; while France has the largest share of the silk exported, and Italy silkworms' eggs. In addition to these there are minor exports of bees'-wax, camphor, sulphur, and other produce con-

sumed in China. Compared with the foreign trade at the fourteen treaty ports of that great country, Japanese external commerce in permanent products and commodities is not much more than one-fifth in value. The amounts fluctuate from year to year, and there are many items of import only temporary. On an average for the best years, the total value of the exports and imports is about thirty-three million Mexican dollars, or about seven millions sterling. This brief account would be incomplete, without noticing the coal-mining industry for home consumption. There is one mine open at Taka-sima near Nagasaki, but it has not been successful, and though indications of coal-seams exist elsewhere, it is doubtful if Japan has a large coal-field.

Japan being essentially a maritime country, the shipping forms the principal means for the carrying trade. What may be the extent of the traffic in native craft there are no data to furnish an approximate estimate. One thing is certain, that since the opening up of treaty ports to foreign shipping it has greatly decreased. Not only has this competition been in the hands of foreigners, but the working of some twenty-five or thirty steamers by the Mitsu Bishi Navigation Company has considerably reduced the tonnage of foreign

companies. Before this opposition, the total entries inwards amounted to more than 300,000 tons, of which the great part was in British bottoms. Now that is reduced nearly to one half, but the gross tonnage fluctuates from year to year. Besides the traffic in produce and merchandise, there is a large and increasing item in passenger conveyance. The Japanese men of business appreciate the rapidity of journeying by steamers to the different seaports, and numerous small boats are owned and navigated by themselves, in preference to uncertain passages in junks.

In like manner since the introduction of experimental short lines of railway, the trains are patronized by passengers to their full capacity. The first laid down was from Yokohama to Tōkio, eighteen miles in length, which has succeeded admirably, and furnishes an annual surplus revenue to the government. A second line of twenty miles is in operation between Hiogo and Osaka, and though it has to compete with steam-boat traffic, promises to be a remunerative undertaking. From the latter city this line has recently been extended to a place called Saikio, to be continued to the ancient capital of Kioto, a distance of twenty-five miles. When finished this will be constructed by way of the picturesque shores of Biwa Lake, to Tsurugai, a

fine town and harbour on the west coast, about fifty miles from Kioto.

Before railways were commenced telegraph wires were erected, and have been extending ever since, between the principal seaports and cities. Starting from Hiogo as a central station, the main line goes to Osaka, Kioto; Hikone, Nagoye, Toyohashi, Shizuoko, Numazu, Yokohama, and Tokio. From Hiogo it proceeds in the opposite direction, along the shores of the Inland Sea, to Simonosaki, and onwards to Nagasaki, where it is in communication with the submarine cables on to Europe.

Besides introducing these, the government has established a regular postal service, after the foreign system for internal and external use, with rates of postage on a scale similar to our own. Throughout the country letters are conveyed at a uniform rate of 2 *sen* per *momme*, or 1*d.* per $\frac{1}{4}$ ounce. Postage stamps are issued for 1, 2, 4, 5, 10, 20, 25, and 30 *sen*, and 1 *yen* or dollar, for the transmission of letters and newspapers abroad. From these facilities in conducting correspondence and commerce, the Japanese are becoming so familiar with their advantages that all classes appreciate their introduction.

CHAPTER X.

SCIENCES—FAUNA—FLORA, ETC.

HITHERTO the only sciences that can be said to have been cultivated by the Japanese were astronomy and medicine. In the former the proficiency of zealous students has been greater than that of their neighbours of the so-called "Celestial Empire," which may be attributed to there being no superstitious impediments in the way of progress in this science. Through the Dutch factory at De-sima they obtained and studied the most profound works on astronomy translated into that language, and became proficient in the use of astronomical instruments imported from Europe. Not only that, but by native ingenuity their artisans succeeded in making good telescopes, barometers, and thermometers. By these means the Japanese astronomers were able to calculate eclipses at the observatories of Kioto and Yedo, and constructed their own almanacs, which were formerly imported from China. Since the opening of the country to

foreigners, almanacs, like so many other things, have undergone a change ; but here we have to deal with the purely native system of the measurement and division of time.

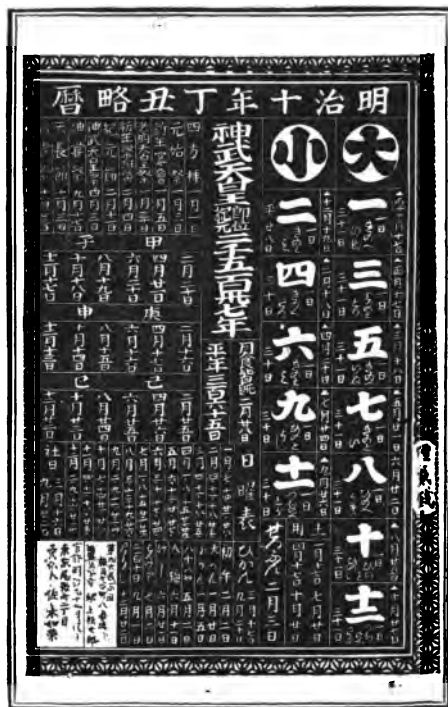
According to the simplest interpretation these are peculiar, and not very easy to be understood by foreigners. For chronological purposes, cycles are employed. Of these there are three, unconnected and concurrent. The one is formed by a somewhat complicated blending of astronomy with other branches of natural philosophy ; the remaining two are simple, and may therefore be mentioned. The cycle habitually used in history for dates is the *nengo*. This is a period of arbitrary and therefore ever-varying length, from one year to any number of years. It is regulated by the pleasure of the reigning Mikado, according to any remarkable or accidental occurrence that he thinks worthy of such commemoration. For instance, he may appoint a new *nengo* to begin from the building of a temple, from an earthquake, or in occupying Yedo and naming it Tokio, his "Eastern Capital." In most cases, however, in olden times, the names of events were given in the oriental style, metaphorically, allegorically, and enigmatically. Thus the present Mikado ordered a new *nengo* to commence with his restoration to the throne of his ancestors in 1868, and it

was designated the "First Year of Peace and Enlightenment." This is the most simple mode of computation, by the reign or dai of every successive Mikado, and the one in common use by the people as well as the government.

The astronomical cycle of sixty years is a complex affair, being constructed by calculation out of the signs of the zodiac and the elements. The former are reckoned in Japan as twelve, and differ from ours only in their names, which it is not necessary to give. The elements of the Japanese reckoning are more original. They are held to be five in number, excluding air, and including wood and metal as elementary substances. But these five are whimsically doubled, by taking each in a twofold character—separately as one in their natural state, and another as adapted by man to his own use, yet in each an element. Then these ten elements are combined in some complicated way with the twelve signs of the zodiac, and sixty compound figures are obtained, each of which stands for a year in this extraordinary astronomical cycle.

Following Chinese precedents, the Japanese astronomers divided the year into twelve lunar months, but containing more than 336 days, because the Mikado added a couple of days to several of the months, announcing always in the almanac

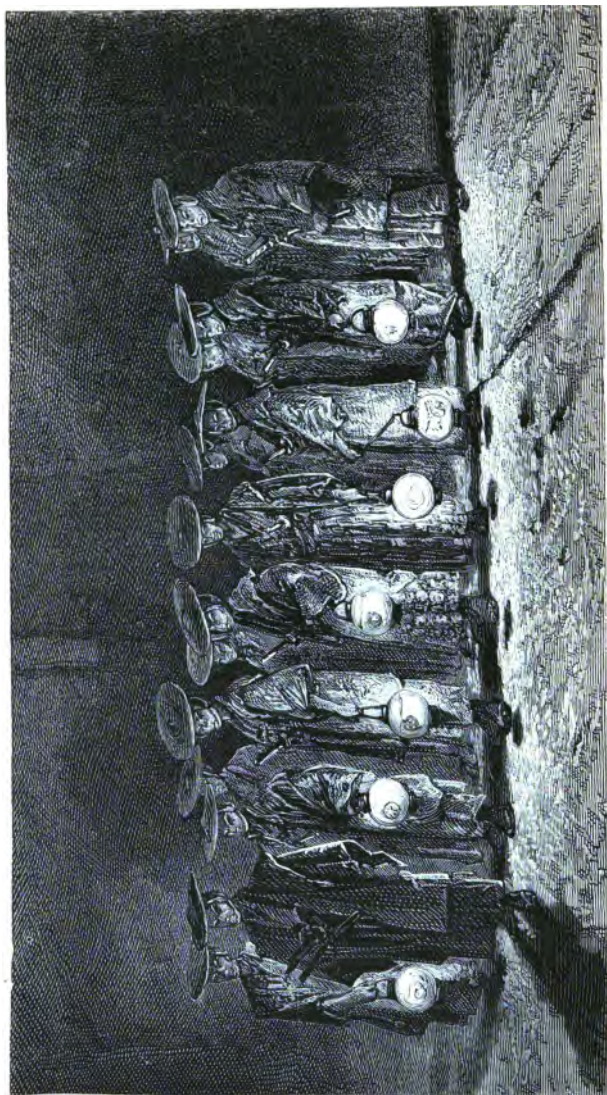
of the year how many and which of the months had been thus increased. That system has now



JAPANESE ALMANACK.

been superseded by the introduction of calendar months ; so that the new year in Japan happens on the 1st of January, where formerly it occurred in





OLD NIGHT WATCH ON THE ROUNDS.

the middle of our February, and does so still in China. Moreover, the annual chronology, besides that of the Mikado's reign is computed from the period of Zinmoo, the founder of his dynasty ; consequently this year, 1880 of the Christian era, is 2540 of Jimmo, as it is familiarly pronounced.

But perhaps the most whimsical computation of time under the obsolete system, and certainly the most inconvenient, was the division of the day into hours. A natural day and night was divided into twelve hours, each double that of our own, of which six were allotted to the day and six to the night ; but these divisions were fixed by the rising and setting of the sun. Thus the hours were constantly varying in length, except at the equinoxes, when day and night are equal. In the Japanese computation the hours of the day expanded in summer and those of the night contracted, while in winter the opposite phenomena existed. How they managed with routine duties we have no means of knowing, and the Japanese seem ashamed of the erratic time of early days. At night in the cities the hours were announced by the watchmen in going their rounds, as shown in the illustration. These men were of the Dogberry kind, who were feeble in suppressing the lawless *ronins*, or robbers. Now the police is disciplined after the foreign

model, life and property is safer in the towns than before. In the treaty ports, European time rules all business transactions ; and the Japanese traders are getting into recognizing Sundays, as business is then suspended by foreigners.

Medical science has been studied by the Japanese from the earliest times, and, contrary to so many arts and sciences copied from the Chinese, there are data to show that some of their best remedies for curing disease came from Japan. The drugs employed in the Japanese pharmacy are mostly animal and vegetable, chemistry being far too superficially and imperfectly known to allow physicians to venture upon mineral remedies. But botany as connected with the knowledge of simples has always been diligently cultivated, and the medicines used are said to be generally beneficial. At the best, however, European doctors consider the medical practice in Japan as bordering on quackery. Simples are administered to the patient with sententious advice regarding diet, and superstition is called in to act on the mind of the patients. As to a knowledge of the human frame by studying anatomy, that was unknown until the country became open to foreigners, and students were sent to attend the medical colleges in Europe. In this branch of science, the Japanese Government have

called in the aid of German professors, and the number of medical students is on the increase.

When we consider the exquisite drawings and carvings of Japanese artists in so faithfully copying nature, which could only have been obtained by diligent study of the living objects, one would infer that they had some descriptive details, and arrangements for classifying them. As far as we know, there do not exist any works of the kind, although illustrated publications of individual specimens are numerous. Hence in treating of the *fauna* and *flora* of Japan in an intelligible and scientific manner, our sources of information can only be derived from foreign travellers and men of science who have visited these interesting localities on land and sea, which are inexhaustible in every object of natural history. However, the knowledge of the Japanese is not altogether to be set aside, for if they have no theoretical classification and names for plants and animals, they have practical uses and descriptions of them, for gardeners, breeders, and fishermen. But this applies more to the labouring people than the learned, who seem to pass over the beauties of what may be seen in the wild woods, rivers, and seas; and it is noticeable that among the foreign professors inducted in the new colleges, there are

none for teaching botany, geology, or physical geography, including meteorology.

The last-named subject leads us to consider the range of latitude in the islands of Japan, as affecting the climate and indigenous productions of the land and water. In round numbers the range is from 30° to 46° , equal to sixteen degrees of latitude, in the higher circle of the temperate zone, bordering on the Tropic of Cancer, and forming an arc of the meridian measuring about 1100 miles. The principal line of longitude extends through fourteen degrees, between the latitudes of 34° and 36° . These ranges, if traced on the adjacent continent some distance from the coast, give extreme climates of heat in summer, and cold in winter. But being surrounded on all sides by the sea, the usual result follows of a more equable temperature throughout the year—as it is in the British Isles compared with similar latitudes on the Continent.

It being well known that the climate of our own islands is tempered in winter, not only by the surrounding mild watery medium, but by the still more potent influence of the warm Mexican Gulf Stream in its current across the Atlantic, it is interesting therefore to know that there is a Japanese Gulf Stream, but on a smaller scale, having a similar effect on the climate. This current rises in the

tropical latitudes of the China Sea, and sweeps along in a north-easterly direction, washing the whole south-eastern coast of Japan as far as the Tsugar Strait, at the average velocity of forty miles a day, increasing in strength as it advances, to twice that rate. On each side of it there are cold strata of water, analogous to the Atlantic current; and what is still more so, there is also a seaweed floating in it similar to that of the Gulf Stream. The Japanese name it the *Kuro Siwo*, or "Black Stream," from its dark appearance compared with the surrounding waters of the Pacific.

Notwithstanding this current, moderating the winter temperature on the island of Nippon, as it does not reach the northern shores of Yezo that island is subject to long and rigorous winters, when the thermometer falls below zero of Fahrenheit, though between the comparatively low latitudes of 42° and 46° Mr. Consul Hodgson, who was stationed at Hakodadi, considers that the summer there is not warmer than that which occurs in Edinburgh, lying on the border of 56° north latitude. This he attributes to the prevailing winds during the seven cold months coming from a northerly direction, over the ice-fields of Siberia, and the mainland of Tartary. In the few milder months, when the wind changes to the south, the snow and ice disappear,

and there is a copious rainfall, like tropical showers.

On the other hand, in the southern latitudes the thermometer at Nagasaki reaches 96° in the shade during August and September, with a humid atmosphere, brought by the south-west monsoon, that renders physical existence uncomfortable while it lasts. During the remainder of the year, however, the climate becomes salubrious ; while in the middle of winter snow seldom falls except on the mountains, and if it does on the lowlands, the sun soon dispels the frost.

But it is on the mainland, or Isle of Nippon, that the most delightful temperature prevails during all the seasons, both for man and beast. This genial region comprises all the chief cities and open ports of greatest note. There the heat of the summer months is tempered by sea breezes so as to be endurable ; while the cold of midwinter has a bracing effect upon the constitutions of both natives and foreigners. The latter enjoy such excellent health compared with residents in China, that it is considered as a sanatorium for invalids, especially from Shanghai, who become speedily convalescent in its pure and invigorating atmosphere. From tables of temperature registered at Yokohama and Tokio, the thermometer rarely falls below 20° Fahr., or

rises above 90°, the averages ruling between 40° and 75°, while snowy days are reduced to the minimum of five or six. Under these circumstances, where the air is salubrious, the soil fertile, food abundant, and sanitary means attended to, the longevity of the Japanese is a well-established fact, and the fecundity of females above the average of other races. As far as we know they are subject to few diseases, being generally a cleanly people compared with the Chinese, and temperate compared to Europeans, while opium, the bane of the East, is never used, and is, indeed, prohibited by the new government.

While man enjoys perfect health in that luxuriant clime, the vegetable kingdom flourishes as vigorously as in the most favoured lands in Europe ; and it is interesting to European visitors to find abundance of trees, shrubs, and lowly plants, that will remind him of his mother country, besides others of indigenous growth and tropical beauty. Firs and cypresses are the most common trees in the forests and woodlands, but there is a greater variety of species than with us. Mr. Fortune, the famous botanist, who visited Japan, pictures and describes the *Koya Maki*, or "umbrella pine," as a tree of great beauty and interest, in many instances fully 100 feet in height. It has

broad, whorled leaves of a deep green colour, each arranged somewhat like a parasol. In general outline it is of a conical form, not spreading, and the branches and leaves are so dense that the stem is completely hidden from view. Another beautiful tree is the *Asnero*, or *Thujopsis dolabrata* of botanists, being straight, symmetrical, attaining the height of 100 feet, and having leaves of a fine dark-green colour. They are imbricated, or overlap each other on the stems, and look almost as if they had been plaited. Beneath they are of a silvery hue, which gives them a somewhat remarkable appearance when blown about by the wind. Cedars of great size and beauty are very frequently to be seen, some of the trunks measuring eighteen feet in girth, and towering up to 200 feet. But the most curious and venerable is the camphor-tree, which has a trunk often fifty feet in circumference, and attains the age of 150 years, bearing black and purple berries pleasant to the sight. Camphor is extracted from the stem and roots, cut into small pieces, by a simple process of decoction.

There are two species of oak-trees, which flourish luxuriantly, both of which differ from European varieties, especially the larger of the two, which yields acorns of such a size and quality that they are boiled and eaten by the peasants, who consider

them to be palatable and nutritious. Of course in a great silk-producing country like Japan mulberry-trees are abundant, and of several varieties, for feeding the silk-worms; for fine silk, leaves of saplings are given to them, and for coarser qualities those of old trees are used. But there is a species of mulberry indigenous to the country, which grows in its wild state with surprising rapidity, and spreads its branches to a wide extent. Besides furnishing food for silkworms, the bark is stripped, and used for making ropes, coarse stuffs for dresses, paper, and other articles. On account of its great usefulness, the people transplant the wild saplings and cultivate them.

Fruit-trees flourish everywhere in great abundance, producing fruit of the most luscious description, so that the poorest person can eat his fill at a trifling cost. There are three sorts of fig-trees—one of which, introduced by the Portuguese, produces a fruit larger and of better flavour than any in Europe. The chestnut-tree is still more plentiful, and the fruit of it excellent. Walnut-trees flourish, but chiefly in the northern provinces. In the same latitudes there grow trees called *kaja* by the Japanese, producing an oblong nut inclosed in a pulp, and not unlike in size and shape to the areca nut. An oil is compressed out of these nuts

having a sweet, agreeable taste, resembling that of sweet almonds. Much use is made of it in flavouring food, and it is commended for medicinal virtues. Soot produced from the residue of the husks when burnt, is the chief ingredient of the best and blackest Japan ink for writing, by making it into cakes like the so-called Indian ink, which comes chiefly from China. Another useful nut grows very plentifully on a tall tree, from which an oil is extracted, prized for its valuable properties. Orange-trees grow plentifully in groves, yielding delicious fruit, and rows of heavily-laden lemon-trees intersect the gardens in autumn. One small variety of the latter is prized for its juice, which is useful for flavouring delicate viands. Plum-trees, cherry-trees, and the apricot are cultivated; but the two first-named are valued chiefly, not for their fruit, but for their flowers, used in flavouring scented teas. Gardeners improve them so much by culture that the flowers become as large as roses, and in the season when they are in full blossom, these trees afford a delightful sight about the public walks, gardens, and temple grounds. Although the vine is not much grown, yet great skill is shown in training the branches of some trees and shrubs, springing to the height of seven or eight feet from the ground, where they are

occasionally led out across ponds, and supported on props, so as to afford a shade and covering of sometimes 300 feet in circumference.

Of useful plants, the bamboo takes pre-eminence above all others, both in Japan and China, as the most serviceable to human necessities and comforts, from the cradle to the grave. It is indigenous to the latter country, and may have been so in the former, where it has always been cultivated or growing wild in thickets. Although only a member of the family of reeds and grasses, it attains to the height of sixty feet, and the quantities of single canes yielded by a single root is prodigious. It grows rapidly, changing its materials from a soft nature to the hardest kind of wood. In its different stages of growth, it supplies materials for almost everything, from the framework of their houses to the sails of their boats. Mats, screens, partition-walls, and most of the furniture in their dwellings, besides pipes, walking-sticks, and personal equipment, are made greatly of it, including a kind of paper. In short, everywhere, either upon land or water, few articles are to be seen into which the material of bamboo does not enter, or to the utility of which it does not contribute.

All foreign travellers and residents in Japan, from the earliest times to the present day, unite in

declaring that the wild and cultivated flowers of the country will compare in variety and beauty with any other in the world within the temperate zone. Kämpfer, the Dutch doctor, who was himself a botanist and florist, remarks on this head :—
“I think that Japan may vie with most known countries for its great variety of beautiful plants and flowers, wherewith kind nature has most liberally and curiously adorned its fields, hills, woods, and forests. Some of these they transplant into gardens, and improve by assiduity and culture to the utmost, and indeed to a surprising degree of perfection. . . . It cannot be denied that the greater number of beautiful incarnate flowers, which bear in the proper season, are a surprisingly curious ornament to the back part of a house. In some small houses, and inns of less note, where there is not room enough for a garden or for a flowering tree, they place in the back window one or two flower-pots or dwarf trees, or some little plants, which will grow easily on pumice or other porous stone, without earth, provided their roots be supplied with water.”

Amongst shrubs, Mr. Fortune informs us that a species of *Weigela* is common, and covered with flowers during the summer months, when it is really ornamental. Another fine ornamental ever-

green bush is the *Osmanthus aquifolius*, belonging to the olive tribe, which is covered with sweet-scented white flowers. Among flowering shrubs, that of the well-known *Camellia Japonica* excels all others in its height, its beautiful proportions, its deep-green shining foliage, with large elegant flowers, single and double petals, and of pure white or dark-red colour. There are numerous varieties of it, the greater part of which have found their way to this country, while other new varieties exist in Japan. Indeed, they can scarcely be called shrubs, for the larger kinds form goodly-sized trees, growing in the wild woods. Near them azaleas adorn the hillsides with flowers of many hues ; especially the *Azalæa obtusa*, having flowers of the most dazzling red is peculiarly at home in these gardens of nature.

Next to the camellia, *Lilium Japonicum* has become familiar to us, through its first accidental introduction into Europe. It has a stem from four to six feet high, with noble flowers six and seven inches broad, of a pure white, with a streak of blue. Our horticulturists know the plant best by the name of the "Guernsey Lily," where it was first cultivated from some chance roots. The story goes that a merchant vessel from Japan was cast away upon the shores of the island, upwards of a century and

a half ago. There were a number of flower roots on board, and among them some of this beautiful Japan lily. These were washed ashore on the sands of St. Peter's Port, where they became imbedded, but when the warm season came, with the sea air of that isle, so like that of its native clime, some of the roots grew up, and presented an unknown blossom to the islanders. At that time Lord Hatton was Lieutenant-Governor of Guernsey, with his son the Hon. Charles Hatton, who had a taste for floriculture. His attention was drawn to the shipwreck lilies; and knowing their value, he had them transplanted, under his own directions; and when they increased, spare roots were sent to botanists and florists in England, where it was greatly admired, and remains so to the present day.

In gardens, herbaceous peonies are common, also several beautiful kinds of pinks, irises, and numerous other flowers. It is a common remark among foreigners who visit Japan, that the flowers are mostly scentless, or inferior in perfume to those in Europe; and some have gone so far as to attribute this to the nature of the soil of the country. However, Mr. Fortune points out that this is not the case, from the different fragrant plants he mentions; such as honey-suckles, roses, gardenias, peonies, tuberoses, and a hundred other flowers, which are

quite as fragrant in Japan as elsewhere. Violets are scentless, but this appears to be the fault of the species, and not of the soil.

Regarding the smaller and wilder plants, including ferns and mosses, there is a wide unexplored field for the botanists. Lists of genera and species have been made where upwards of 2000 are named, and collections of dried specimens brought to England. In our *herbarium* we have some rare and beautiful specimens of ferns, mosses, and other cryptogamous plants, which the Japanese pay little attention to. Sir William Hooker, in his remarks on a collection brought by Mr. Consul Hodgson, says, "The extensive group of islands belonging to Japan has been very imperfectly explored botanically. The plants named and described are scattered through a variety of publications, of different countries, and written in a variety of languages. This renders it no easy task to form such a catalogue from them as shall give an idea of the general nature of the vegetation. Neither is it an encouragement to many travellers and residents in Japan to form collections of well-dried specimens, which could not fail to be very valuable to European *herbaria*, and would be sure to be turned to good account in preparing some more elaborate and practically useful flora."

In like manner our scientific knowledge regarding the fauna of Japan is quite as limited as that of its flora ; at the same time this applies in both instances to the smaller objects of natural history. For example, a tolerably complete list of the arborescent vegetation, in its wild and cultivated state, is known, while the numbers and descriptions of the larger beasts, birds, and fishes, and other members of the animal kingdom have been furnished by qualified naturalists. Among these *savants*, Professor Baron von Siebold ranks highest ; only that his observations refer more to the northern districts of Nippon, and the island of Yezo, than the southern provinces with Kiu-siu and Sikok Islands. This may be accounted for because the southern fauna of Japan was previously investigated by his learned countryman, Dr. Kæmpfer, while attached to the Dutch factory at Nagasaki. Be that as it may, the researches of both go to prove that the country is but sparingly provided with four-footed beasts, wild or tame.

Another characteristic of the Japanese fauna is the absence of ferocious animals—or rather, its limitation to the wolf and three species of the *Ursus*, or Bear genus, and these almost confined to the wild jungles of Yezo. Although we have no data on the point, it may be inferred that before the

advent of the Chinese occupation in the south, the mountain forests were infested by bears and other ferocious animals. Evidence of this may be found on the adjacent peninsula of Corea, where tigers, panthers, and large carnivora exist at the present day. But the continued clearance of their haunts, and being hunted to death by the agriculturists, in time extirpated all these noxious animals, in the south. Even the bears in the north are not considered dangerous to man. On the contrary they furnish excellent food to the Ainos ; and foreign residents at Hakodadi say that a steak of bear's flesh is scarcely inferior to a beefsteak.

South of Yezo, occasionally a small bear may be found called *tsukino kuma* by the Japanese, and the *oho kami*, or wolf, inhabiting the forests on high mountains ; but the country in general is too much cultivated and peopled to afford cover to the wild quadrupeds, and the tame ones are bred only for draught animals. Consequently there is little or no extent of pasture-land, for grazing flocks of sheep and herds of cattle. Moreover, the use of butchers' meat in former times was interdicted to the followers of the national religion, so that the consumption of beef and mutton was restricted to the few who were exempt from caste. As to the quality of the former, we can vouch for its excellence,

but the latter is inferior, and both sheep and cattle are being crossed with European stock ; while the Japanese progressists enjoy their steak or chop like Britons. Those who first visited England mentioned in their journals, with sacred horror, that the "bloody flesh of animals" was exhibited in the streets of London.

Horses have been bred from the earliest times, and no doubt were first introduced by the colonists from northern China, as their descendants show evidence of Tartar breed. They are not tall, but of a middling height, with compact bodies like an English cob, small heads, and full of mettle. Care evidently has been taken of the best breed, which supplied the Daimios of old, and their mounted retainers clad in armour, with spirited chargers. The Japanese relate most marvellous stories of the performances by favourite steeds; while some of the best sketches of animals we have seen are those of horses prancing and going through their paces. There is a breed of ponies, also imported from China, where they are most abundant in the agricultural provinces. They are small, but like their progenitors on the continent, are full of fire, and exhibit wonderful speed in racing short distances. Swine also have been imported from China, but they are few in number, and chiefly bred by country

people near the coast, for the supply of Chinese junks.

Dogs are abundant everywhere, and curs infest the towns and cities in greater numbers than in Europe, as the laws, instead of checking their increase, protect them from harm. This arose, according to the popular account, in consequence of a Mikado, at the close of our eighteenth century, having been born under the zodiacal sign of the "dog"—equivalent to our sign of Aquarius. Formerly there were hospitals for invalid dogs; and when they died, they were buried on eminences. Like other superstitions, the reforms have expunged this, and curs are destroyed by the police. However, the finer breeds are preserved, and held in as much favour as in England, especially a species of spaniel very like our own. Cats are common, some of a peculiarly handsome kind, with large yellow and black spots on their fur, and short tails. These are carried about by the ladies, and nursed like our lap-dogs. The common sorts are prized as with us in catching *tanezumi*, or mice, and *nezumi*, the rat, which infests the field-crops.

Two kinds of foxes are named by the Japanese, *kitsne* and *sittukpen*; but foreign naturalists enumerate four species. The *Canis vulpis* is similar to our "Reynard," and from the traditions related of

him he is quite as cunning in the far east as the far west. The peasantry believe him to be in league with all evil spirits or devils, and to be himself the very incarnation of craft, malice, and wickedness. Nevertheless the fox-hunters are expert in catching and skinning this animated devil, his hair being much prized for making reed pencils for painting and writing. Weasels and ferrets are found, but not common ; and there are two small animals of a similar kind, that live under the thatched roofs of houses, where they become very tame.

In the forests and large domains the reindeer is seen, giving life to the landscape, but seldom hunted by the Japanese sportsmen. As they have no packs of hounds for the chase of the deer or the fox, the nobility leave that to ignoble hunters, who kill their game for profit. There is also the *nora*, or musk deer, which frequents the northern districts and Yezo with the reindeer ; but these chiefly fall victims to the barbarous Ainos, who find food in their flesh, and clothing from their skins. So it is with the *niku* or chamois, which may be seen leaping from rock to rock in the alpine regions of the great mountain chains ; and the *inosisi*, or wild boar, that grubs the roots in the marshy grounds of the forests.

Among animals that frequent the rivers, lakes, and sea coast, are the *kawa uso*, or fish otter, and the *rakko*, or sea-otter. Seals frequent the rocky shores, especially in the north, where sometimes the largest species, known to us as sea-lions and sea-bears—named by the Japanese *asasari*—are seen; and on the shores of Yezo the *asika*, or walrus, scares the bold fisherman with his tusks. Whales occasionally spout in these boreal seas, but are rarely captured, from want of the requisite gear to do so. Water-snakes of large dimensions skim across some bays, where the fishermen are deterred from casting their nets. There is also a large land snake found in the forests, of an ugly black hue, but it belongs to an innocuous species. As a rule, therefore, it may be said that Japan enjoys an immunity from ferocious animals or poisonous reptiles.

The most important section of the maritime fauna relates to the number of species and extraordinary abundance of fish caught in the estuaries and bays. From time immemorial the harvest of the sea has been so prolific, and still continues, that fish forms the chief article of animal diet, so that the Japanese are essentially an ichthyophagous people. Siebold remarks that "the accounts of the immense quantities of fish observed by the

early Dutch navigators along the coasts, and especially at the mouths of the rivers of Yezo Island, do not seem exaggerated when we compare them with what modern navigators tell us of certain kinds of fish, such as salmon, sardines, and herrings, in the northern part of the sea of Japan." They also speak of shoals of fish in the estuaries impeding navigation, and estimate the quantity by ships' cargoes. In one year no less than 12,000 koku of salted and cured salmon was brought from the Isikari alone, the largest river on the coast of Yezo. The number of species known as frequenting the coasts, the rivers, and the lakes of Japan, amounts to about 400. Of these, salmon, comprising ten varieties, are most valued; and though the largest kind is less in size than European species, yet the quality is equal to the best. Herring is not so much prized as with us, but it is caught in great quantity of five different kinds. Plaice is found in immense shoals on the coast of Yezo, and mackerel of several species are abundant during their season. Skate and soles are the principal flat-fish caught; and of large species, the tunny and sturgeon are prized the most. With regard to the other kinds of fish enumerated, it is not necessary to inquire; but it is interesting to note that turbot, cod, and had-

dock are conspicuous by their absence from the list. Japanese cooks are skilled in dressing fish with native sauces, while epicures prefer eating the delicate kinds raw, or just as they are cured.

Shell-fish form but a small portion of the edible products of the sea, the oyster being prized most, then the mussel and the cockle. Two species of octopus inhabit the waters, and cuttle-fish are plentiful. There are likewise lobsters and cray-fish, with numerous other kinds of crustacea, spread over a large geographical area. Of these are the gigantic sea-crab, and the long-legged crab discovered by Siebold on the east coast of Japan. "This monster crab," he states, "of which Engelbert Kämpfer figured an arm, and the renowned Stella also found an arm in the Gulf of Alutora, in Kamtschatka, sufficient to satisfy a hungry man, is sometimes found on the coast of Yezo, and it is affirmed that it attains the length of eight feet. The largest we ever saw had arms four feet long."

Birds are not so numerous in species and flocks, either inland or on the coast, as elsewhere. Indeed it has been observed by navigators and travellers that the scarcity of birds, both of sea and land species, appears singular. Of the latter, the crow and the pigeon seem to be the most

plentiful, together with the common sparrow. But it is noticed that nearly all of the feathered tribe frequenting the Japanese grove, are of the European type. There sings the nightingale, the cuckoo's double note is heard, the blackbird warbles, and the lark ascends on high with its cheerful strain. The starling, wagtail, tomtit, and the smaller species, frequent the farmsteads, but no robin is seen with his red breast during the winter snow. Of large birds, the crane and white heron are the most prized, and protected from the fowler, as they are in a measure held sacred. Several kinds of duck and wild geese are snared for the market, also the bustard and quail, but not in any great quantity. Among rapacious birds the falcon and hawk take the first place inland, while the fish-eagle and the sea-eagle soar along the coasts. Gulls and sea-mews waken up the echoes among the rocks, but they are seldom seen in large flocks.

The insect creation swarms over all the Japanese isles, especially in southern localities, where, during the hot summer months, they would seem to belong rather to a tropical than a temperate clime. Butterflies and beetles exhibit the most brilliant colours in their flight over flowers in gardens and groves; while the hum and irritation from stinging

mosquitoes at night disturb the hours of repose. At the same time glowworms and fireflies twinkle among the bushes, and field-cricket sound their calls merrily. Large field-spiders weave strong webs from bush to bush, and long centipedes lurk under stones in damp places. Wild bees build in the hollow trunks of trees, and wasps with white spots construct their paper nests on the branches. These are among the common species, but there are many more of rarer kinds which entomologists have not yet described.

Altogether the natural history of Japan presents a wide, varied, and undeveloped field to the enterprising naturalist. Although the Japanese are intelligent and close observers of nature so abundantly spread out before them in the animal and vegetable kingdoms, yet it is more for artistic than scientific purposes. As already stated, they have no comprehensive classification of the fauna and flora, according to their anatomy and habits, nor in their educational establishments are there any teachers of natural sciences. Now that foreigners have been appointed to survey railway lines and mining districts, this may lead to the teaching of physical geography in the colleges, and the appointment of a professor of natural history in the university of Tokio.

To conclude this brief sketch of Japan and the Japanese, it will be allowed that from what has been said the following inferences may reasonably be drawn:—As a branch of the great Mongol race, they are not so inventive in their capacities generally as their neighbours the Chinese, from whom they derived their national polity. It is manifest, however, that they have improved in many respects upon their instructors as a practical progressive people. But still these improvements exhibit more of the imitative faculty than inventive genius. In like manner, the extraordinary stride from a state of Oriental despotism to comparative Occidental freedom, illustrates the predominating talent for imitation in its political aspect. Once they had broken down the barriers of exclusiveness, and entered the comity of nations, they adopted everything foreign that suited their wants or fancies—in some instances bordering on the ludicrous. Nevertheless, the leaders of the national revolution and progress, have achieved a lasting victory over the ancient feudal system. The anarchy which followed the transition state has now given way to a reign of law and order, under the sway of a monarch restored to his legitimate power, supported by a free and vigorous government, which has introduced reformed institutions.

Not only has the change proved beneficial to the nation at large, but in foreign countries Japanese ambassadors, consuls, and other officials are held in the highest respect, while financial and commercial relations are bound by friendly treaties. If the same peaceful policy be persevered in, the future of Japan and the Japanese promises to be prosperous.

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